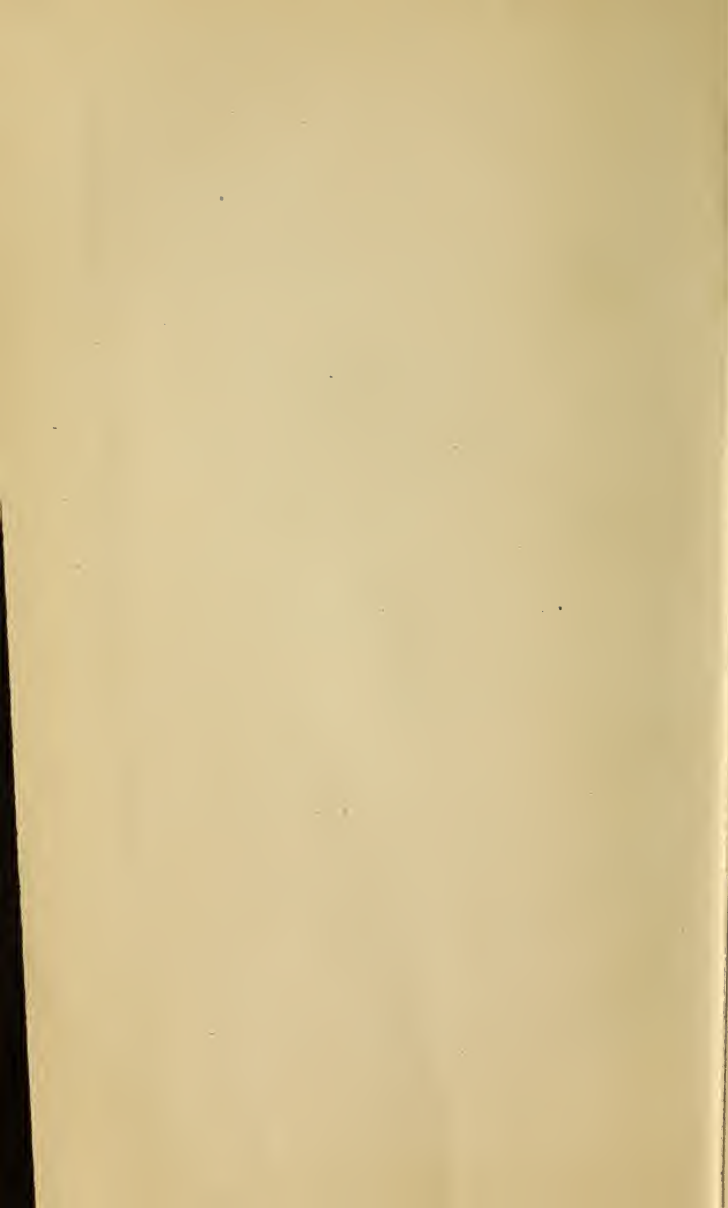




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GRAMMAR

OF THE

270
1497

GREEK LANGUAGE,

ON A SIMPLE BUT COMPREHENSIVE PLAN,

ACCOMPANIED WITH SYNOPTIC TABLES.

BY A. SCOTT.

London :

PRINTED FOR JOSEPH BOOKER, BOND-STREET;
G. WHITTAKER, AVE-MARIA LANE; AND
SIMPKIN AND MARSHALL, STATIONERS' HALL COURT.

1828.

252.

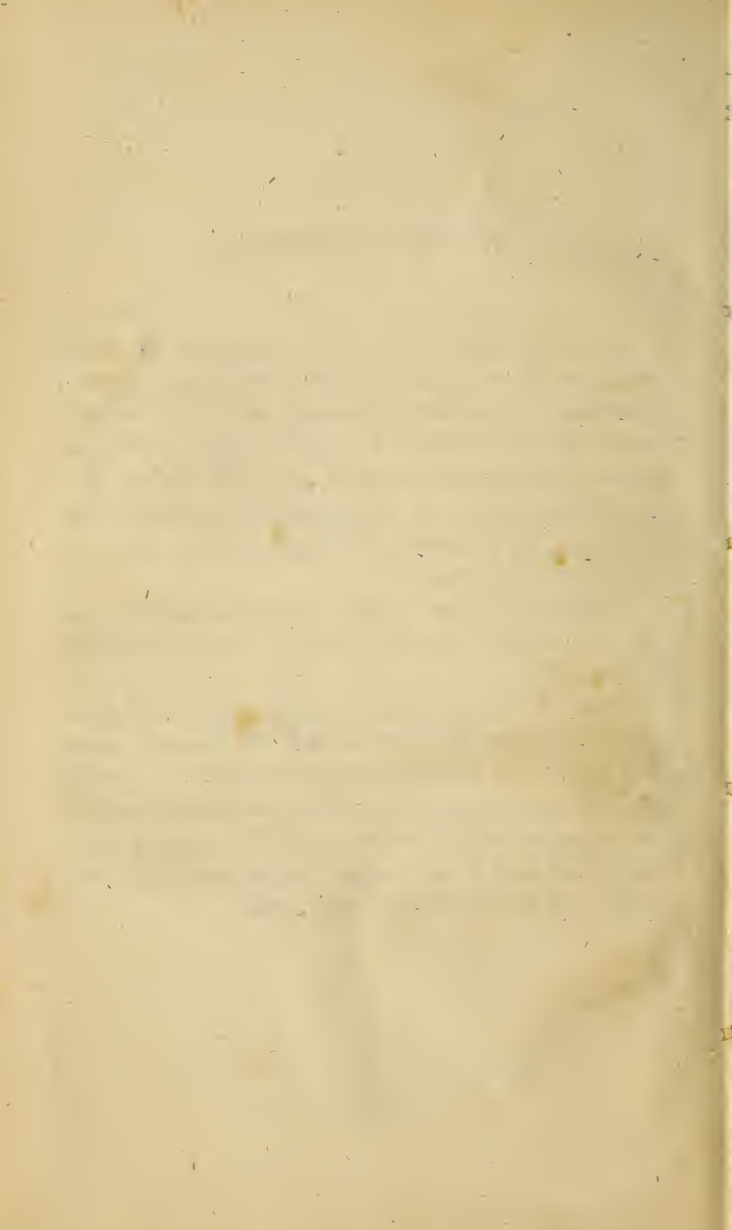
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ADVERTISEMENT.

This work differs from the larger grammars at present in use in this respect, that, while in those large grammars, principles are partially, obscurely and circumlocutorily stated, in many places and at great length, swelling the volume, burthening the memory, and obstructing the progress of knowledge,—in these smaller works the same principles are, by a careful generalization, stated once, distinctly and impressively.

It differs from the smaller grammars at present in use in this respect, that its “brevity” is not procured by “omission.”

While it is suited to the capacity of the child by its extreme simplicity, and to the adult by the absence of senseless puerility, it omits no one grammatical fact or principle, and may each, in all its leading principles, be committed to memory in a very short time, when the attempt to read, write, and speak in the language, ought immediately to be begun ; no Exercise being of equal value.



GRAMMAR

OF THE

GREEK LANGUAGE.

PART I.

ALPHABET AND PRONUNCIATION.

THE Greeks have 24 letters, whose figure, name, and power are as follow.

Figure.	Name.	Power.	
1. Α α	ἄλφα	alpha	a, as in <i>far</i> .
2. Β β	βῆτα	bêta	b, or rather bv.
3. Γ γ	γάμμα	gamma	g, <i>hard</i> .
4. Δ δ	δέλτα	delta	d, or dth.
5. Ε ε	ἑ ψιλόν	epsilon	e, <i>slender</i> , as in <i>met</i> .
6. Ζ ζ	ζῆτα	zêta	z, or rather dz.
7. Η η	ἦτα	eta	e, <i>broad</i> , as a in <i>fate</i> .
8. Θ θ	θῆτα	thêta	th.
9. Ι ι	ἰῶτα	iôta	i, as in <i>pin</i> .
10. Κ κ	κάππα	cappa	k.
11. Λ λ	λάμβδα	lambda	l.
12. Μ μ	μῦ	mu	m.
13. Ν ν	νῦ	nu	n.
14. Ξ ξ	ξῖ	xi	x, <i>ks</i> , or <i>gs</i> .
15. Ο ο	ὀ μικρόν	omicron	ø <i>short</i> , or <i>close</i> .
16. Π π	πῖ	pi	p.
17. Ρ ρ	ῥῶ	rho	r.
18. Σ σ	σίγμα	sigma	s.
19. Τ τ	ταῦ	tau	t.
20. Υ υ	ὕ ψιλόν	upsilon	u, or ü <i>slender</i> .
21. Φ φ	φῖ	phi	ph.
22. Χ χ	χῖ	chi	kh.
23. Ψ ψ	ψῖ	psi	ps, or bs.
24. Ω ω	ὦ μέγα	omëga	o <i>long</i> , or <i>open</i> .*

* In the beginning of a word β not β, γ not γ, θ not θ, τ not τ,

MORE MINUTE RULES OF PRONUNCIATION.

A.

A was doubtless pronounced, as it is by all the people of southern Europe at the present day; namely, like *a* in *far*.

B.

The modern Greeks, pronounce β like a *v* with a slight hissing through the teeth, or like *bv*; and this was probably the pronunciation of the ancients.

Of this, the multitude of inscriptions and legends on medals in which the Roman *v* is supplied by that letter, is a strong proof; as Σεβ η ρος for *Severus*.—It is true, indeed, that we oftener find Σεου η ρος than Σεβ η ρος; and that they used also to write δυ η ρος, δυ α ρων, δυεργίλιος, δυεσπασιανός, &c. It is also true that they made use of τ unpreceded by \omicron to

should in strictness be used; but that distinction is seldom observed. Indeed, the different characters for the same sound are in general used indiscriminately, except σ and ς . σ is used at the beginning of words and syllables; and at the end of syllables, if they form no part of the composition, e. g. θάλασ-σα, μέλισ-σα. ς , on the contrary, is used only at the end of words; and, in later times, at the end of syllables also, when they compose an *entire* word, with which another is compounded, e. g. δυσμενής, εἰσφέρω, προσεῖπον, as in Latin, *respublica* is written, not *respublica*. In old editions σ always stands in the middle. Yet in a word where the last vowel is cut off, a σ is used before the apostrophe, e. g. ὡς εἰποῦσ', ὑπὸ πόντον ἐδύσατο.

The old Greek alphabet consisted of 16 letters only, $\alpha \beta \gamma \delta \epsilon \zeta \eta \theta \iota \kappa \lambda \mu \nu \omicron \pi \rho \sigma \tau \upsilon$, which, according to tradition, were brought by Cadmus from Phœnicia, and hence were called γράμματα Καδμήϊα, Φοινικῆϊα, Φοινίγια, or Φοινικικά. To these, Simonides of Ceos, and Epicharmus the Sicilian, in the sixth and fifth centuries before Christ, added $\theta \zeta \phi \chi$ and $\xi \eta \psi \omega$. The Ionians first adopted all the 24 letters; and from them, the Samians; from whom, they were received by the Athenians; but it was not till after the Peloponnesian war, under the archonship of Euclid (Ol. 94. 2. B. C. 403.) that they were used in public acts. Hence the 24 letters are called also Ἴωνικά γράμματα, and the 16 Ἀττικά γράμματα. Before this period they used, instead of θ, ϕ, χ , TH, PH, KH (H being the mark of aspiration or breathing,) for ζ ΣΔ, for ξ ΚΞ, or ΧΞ, or ΓΞ, for ψ ΒΞ, or ΠΞ, for η and ω , ε or εε, as δέελος for δῆλος Il. κ. 466, and ο. The Æolians retained the ancient mode of writing.

express this same V consonant, as CETHPOC, *Severus*, ΤΕCΤΑΙCΑΝΟC, *Vespasianus* (where another sort of sigma is used). But we cannot on that account suppose that the ου or υ was pronounced like v. It merely formed that faint labial sound which approaches to V, when slightly articulated.

The Greeks, moreover, sometimes rendered by a β the Latin words that begin with a V, βαλῆξε for *valere*, because, as they no longer used the *digamma*, they had nothing that came nearer to it; and, on the other hand, the Greek B was changed in Latin into V, as βάδω, *vado*.

The Dorians, it may further be observed, expressed the *digamma*, or Æolic V by β, and often interchanged φ and β.

The argument, in fine, which has been discovered in the bleating of the sheep, in Theocritus, is in favour of this soft pronunciation.

That the B did not, however, lose altogether its hard sound, analogous to Π, is evident from the circumstance that the Greeks used frequently to change these two letters, one for the other; and Plutarch takes notice that it was customary for the inhabitants of Delphi to say, βατεῖν for πατεῖν, βικεὸν for πικεὸν, &c.

Γ.

Γ had always the same hard pronunciation, as we give to *g* only before *a*, *o*, and *u*.

When Ν, however, was changed into γ before *κ*, *γ*, *χ*, this γ assumed a new sound, somewhat like that of the nasal *n*; ἄγγελος being pronounced in the first syllable as *an* in *angle*; and so in ἔγχρῖω, *ungere*, πῆφαικα, *apparui*, and ἔγχος, *hasta*. But then it did not so much supply the place of a γ, as of a new character, necessary to express this sound, which is neither that of a γ, nor of an ν, but a compound of both.

Δ.

It is probable that the ancients pronounced δ like the modern Greeks, with a slight *hissing*, or like *dth*, whence it came, that δ of the present tense was changed into σ in the future.

E.

E was doubtless pronounced like our *e* in *met*,—slenderer than the *η*, and broader than the *ι*.

Z.

Z is equivalent to *δσ*. Hence the Dorics by transposition took their *σδ*, saying *σδένς* for *ζένς*, *σδυγός* for *ζεύγος*. Δ; was accordingly used for this letter before its invention. Hence the Latins also frequently changed this ζ into D, and sometimes into S, taking *odor* from *ὄζειν*, *massa* from *μαῖζα*, and *patrisso* from *πατρίζω*, &c.

H.

H ought to have a middle sound betwixt *ε* and *α*, or like *a* in *fate*.

Hence Eustathius, who lived towards the close of the twelfth century, says that βῆ, βῃ, is a sound made in imitation of the bleating of sheep, and quotes to this purpose the following verse of an ancient writer :

Ὁ δ' ἡλίθιος, ὥσπερ πρόβατον, βῆ, βῃ λίγων βαδίξει :

Is fatuus perinde ac ovis bē, bē dicens incedit.

It cannot be concluded, from the pronunciation of some nations, as the Bæotians, who said *ει* for *η*, as appears from some inscriptions, that *η* had the sound of *ι*, since the ancients would not have noticed the Bæotian pronunciation of the *η* or *ει* as any thing particular, had they themselves pronounced it so.

Moreover, Simonides, who invented the two long vowels *η* and *ω*, did it with no other intent than to make them differ from the two short ones *ε* and *ο*.

Θ.

Θ was pronounced as it is at this day pronounced by the modern Greeks, and as *th* is pronounced by ourselves. T and the mark of aspiration were accordingly used for this letter before its invention.

I.

I was pronounced slender like *i* in *pin*.

K.

K always had the sound of *k*. Hence they wrote *Κικέρων* for Cicero.

Λ.

Λ was pronounced like our *l*.

Μ.

Μ had the same sound as among us.

Ν.

Quintilian says that the *m* was frequently used at the end of words in Latin, but never in Greek, and that the Greeks then changed it into *n*, because the *n* had a more agreeable sound, though it was rare in Latin to see words ending with this letter. Hence it must be an error to pretend that in Greek the *n* ought to be pronounced like an *m* before β, π, or μ; since at the end of words it would be a barbarism to say τὸν βίον, as if it were *tom bion*, τὴν μερίδα, as if *tem merida*, and the like.

Ξ.

Ξ was pronounced *ks* or *gs*, taking the place of X among us. Κς, Χς, and Γς were accordingly used for this letter before its invention.

Ο.

Ο approached in sound to *u*, or was like the close *o* of the Italians.

Π.

Π was pronounced like our *p*.

Ρ.

Ρ was pronounced like our *r*.

Σ.

The pronunciation of σ was firm and intire, as well between two vowels, as in any other place. Wherefore it is to be pronounced in Χέρσης in the same manner as in σῆς, *tuæ*.

T.

T was pronounced like our *t*.

Υ.

Υ had two sounds : one common to the Greeks and Romans ; and another peculiar to the Greeks.

I. As to the former, which resembled our *u* in *bull*, Terentianus says, that the Roman U was sometimes put instead of this Greek Y, *when*, says he, *it made a sound that was common both to Greeks and Latins*. Hence the fact observed by Sanctius, who says, *Admoneo litteram græcam Υ perpetuò verti apud Latinos in U, ut Φυω, fuo, λυω, luo, Φυγα, fuga, &c.*

II. As to the second or peculiar sound, it was doubtless it which induced Quintilian to say, that, in the word *Zephyris*, for instance, *there were two letters* (the Z and the Y, which he calls *jucundissimas litteras*) *which the Romans had not, but were obliged to borrow of the Greeks whenever they wanted to make use of Greek words, because if they had attempted to write them with Latin letters, this would have produced a rough and barbarous sound*, lib. 12. c. 10. This Υψιλόν was pronounced like a French *u* ; for, according to Capella, Terentianus, and Priscian, it had a middle sound betwixt ου and ῥιτα.

Φ.

Φ ought not to be pronounced like a simple *f*, but like *pf*. Quintilian accordingly remarks, that Cicero rallied a Greek who used to pronounce *Fundanius* like Φundanius, viz. *Pfhandanius*. Π and the mark of aspiration were accordingly used for this letter before its invention.

Χ.

Χ was pronounced like *kh*. Κ and the mark of aspiration were used for it before its invention.

Ψ.

Ψ was pronounced like *ps* or *bs*. Hence Πς or Βς were used for this letter before its invention.

Ω.

Ὠμέγα was distinguished from ὤμιχρον in the pronunciation : this last being pronounced on the extremity of the

lips; and the other in the hollow of the mouth, as being of a fuller sound. Ω had, in short, the sound approaching to *u*, which constitutes the open *o* of the Italians.

This is confirmed by our having αῦλαξ or ᾠλαξ, *sulcus*; τρεῦμα or τρῶμα, according to the Dorics; whence it is that the Latins have also *caudex* or *codex*, *caurus* or *corus*, &c. Hence also the Æolians said εῤότος for εῤατός, *exercitus*; ὄνω for ᾠνω, *supra*. Which the Latins imitated in borrowing *domo* from δαμῶ, and saying *Fabius* for Φόβιος; *Farreus* for φορρεus, &c.

DIPHTHONGS.

Αι.

The diphthong αι requires both these letters to be sounded, and not a sound which would confound it with η.

The Romans, according to Quintilian, formerly pronounced this diphthong by an *α* and *ι*, in the same manner as the Greeks. The same is likewise attested by Scaurus, an ancient grammarian, who says, that the Latins having borrowed this diphthong of the Greeks, and having afterwards changed it for *æ*, they still pronounced it in such a manner, as to distinguish the two vowels.

The authority, moreover, of the poets, who divided αι into two syllables, as Virgil in these genitives *aulāi*, *pictāi*, &c. is sufficient to prove, that the sound of those two letters was distinguished in the diphthong.

Ει.

Ει was also pronounced by two vowels, and had a fuller sound than ἔϊτα.

Hermogenes, treating of the final cadence of periods, says, that diphthongs and vowels are generally graceful at the end of words; though to this rule εἰ was an exception: but if they ended with a single ι, as that vowel rather closes the mouth than fills it, the sentence then has nothing sonorous or sublime. In which he shews, that though the sound of εἰ be less full than that of other diphthongs, it is still however different from that of a single ι, since he makes so particular a distinction between them.

From Ἰφιγένεια, εἰκὼν, the Romans made, indeed, *Iphigenia, icon*. By the ancient Greeks, however, they were pronounced separately, which mode is retained by poets and Ionians; as in ὄρεϊ, Ἀτρεΐδης. This practice is intelligible, if we assume that *ει* was pronounced like *ei* separately, yet in one syllable; so that, according to the different dialects, sometimes *e*, sometimes *i* had the leading sound.

Αυ.

This diphthong was pronounced distinctly, like the preceding.

Ευ.

This was doubtless also pronounced distinctly.

It is quite without reason that some attempt to pronounce *αυ* in Greek like *af*, and *ευ* like *ef*, as if ὑψιλὸν was an *f*, and not an *u*; or as if a diphthong could be formed of a vowel and a consonant, instead of two vowels. Aristophanes, indeed, to express the barking of a dog, made him say αὐ̃ αὐ̃. But *ef* and *af* would be so harsh, that there is no similar instance in Greek: e. g. *nafs*, *Orphefs*, *pepaidevntai*, for νᾱῦς, Ὀρφεύς, πεπαίδευνται.

Οι.

This diphthong was doubtless pronounced distinctly.

Οι might seem to have the same sound as ι, from the interchange of λοιμός and λιμός in Thucydides II. 54. But this interchange appears to have arisen not so much from the similar sound of οι and ι, as from the remaining resemblance of the two words, and the corruption so easily introduced by tradition. Had οι been pronounced like ι, the two words which occur in Hesiod, Erg. 241. λοιμὸν ὁμοῦ καὶ λιμὸν could not have been distinguished, at least so long as the poems did not exist in writing, but only in recitation.

Ου.

This diphthong was also pronounced distinctly.

CLASSIFICATION OF THE LETTERS.

Of the letters seven are VOWELS.

Two short : ε, ο.

Two long : η, ω.

Three doubtful : α, ι, υ.

The latter are called *doubtful*, because they are long in some syllables and short in others.

A vowel is called *pure*, when it follows a vowel; and *impure*, when it follows a consonant. In the former case it is called *pure*, because it forms a syllable of itself, without being mixed with a consonant.

There are twelve DIPHTHONGS :

Six *proper* : αι, αυ, ει, ευ, οι, ου.

Six *improper* : α, η, ω, ηυ, υι, ωυ.

In the formation of the *proper* diphthongs, ι and υ are placed after α, ε, or ο. Hence the former are called *Subjunctive*, and the latter *Prepositive*.

In the formation of the *improper* diphthongs, ι and υ are placed after the same vowels made long, ᾱ, η, or ω. The ι, then become silent, is subscribed, or placed under the former vowel. For this reason υι is sometimes written γ.

When two vowels, which generally coalesce into a diphthong, retain their separate sounds, two dots are placed over the latter vowel, and form a diæresis, as αὐπτορς.

Of Vowels and Diphthongs, some are *changeable* and some *unchangeable* ;

The changeable Vowels are - - α, ε, ο,

And the unchangeable - - η, ι, υ.

The changeable Diphthongs are - αι, αυ, οι,

And the unchangeable - - ει, ευ, ου.

There are seventeen CONSONANTS, viz.

Nine Mutes - - β, γ, δ, θ, κ, π, τ, φ, χ,

Seven Semi-Vowels - ζ, λ, μ, ν, ξ, ς, ψ,—and σ.

The *mutes* are divided into

Three <i>soft</i> ,	π ,	κ ,	τ ;
Three <i>middle</i> ,	β ,	γ ,	δ ;
Three <i>aspirate</i> ,	ϕ ,	χ ,	θ .

Each *soft* mute has its corresponding *middle* and *aspirate*, into each of which it is frequently changed; thus π has β for its *middle*, and ϕ for its *aspirate*.

When two *mutes* come together, they must be both either soft, middle, or aspirate: thus τέτυπται, ἐτύφθην, not τέτυφται, ἐτύπην.

Σ may be called a *solitary* consonant, which, placed after the mutes, assists in forming

Three *double* letters; thus,

$\pi\varsigma$,	$\beta\varsigma$,	$\phi\varsigma$,	form ψ ;
$\kappa\varsigma$,	$\gamma\varsigma$,	$\chi\varsigma$,	form ξ ;
$\tau\varsigma$,	$\delta\varsigma$,	$\theta\varsigma$,	form ζ .

The remaining four are *liquids*: λ , μ , ν , ρ .

N is changed into $\begin{cases} \gamma \text{ before } \gamma, \kappa, \xi, \chi; \\ \mu \text{ before } \beta, \mu, \pi, \phi, \psi; \\ \lambda, \rho, \text{ and } \sigma, \text{ before } \lambda, \rho, \sigma. \end{cases}$

Thus ἐγγράφω for ἐνγράφω; ἐμβαίνω for ἐνβαίνω, &c.; so in Latin, *impedio* for *inpedio*; *illudo* for *inludo*, &c.; and anciently *aggulus* for *angulus*, &c.

ASPIRATIONS, ACCENTS, &c.

There are two BREATHINGS: the *aspirate* ('), which the Greeks use instead of the letter H, as ἐκατόν; and the *soft* ('), which denotes the absence of the *aspirate*; as ἀλλά.

γ and ρ at the beginning of a word have always the *aspirate*. If two ρ come together, the former has the *soft*, the latter the *aspirate*: thus ῥῥέον.

Anciently H was the *aspirate* in Greek, as it is in Latin: thus HEKATON was written for ἐκατόν. The parts of the H were next taken to denote the breathings; and the mark of the *soft* was \neg , of the *aspirate*, \vdash . This form was afterwards simplified into \neg and \vdash ; and lastly it was rounded into the present shape, ' and '.

The Æolians, who avoided the *aspirate*, used another sound, similar to a V or a W, to prevent the hiatus occasioned by the meeting of vowels in different syllables: this was called the digamma, because its figure resembled two gammas, one over the other, as F or F. Thus they wrote *Ἑσπέρα* for *ἑσπέρα*, *ὦν* for *ὦν*, *Ἰδον* for *ἴδον*. Hence the Latin *vespera*, *ovum*, *video*, &c.

The *digamma* was not pronounced so strong as we now pronounce the V consonant, for which reason it produced no position in verse.

ACCENT is the depression or elevation of the voice in pronouncing a Syllable, and is either Acute (´), Circumflex (˘), or Grave (ˊ).

The Acute accent raises the voice, and affects one or more of the last three syllables of a word, if it has so many; as *σοφός*, *κόσμος*, *ἄγγελος*.

The Circumflex lengthens the sound, and affects either the last syllable of a word, or the last but one; as *ποιῶ*, *βοῶτε*.

The Grave depresses the voice, and affects the last syllable only: as *τιμή*.

Words marked with an Acute accent on the last syllable are called *Oxytona*; with a Circumflex, *Circumflexa*; and such as have no Accent, or a Grave on the last syllable, are called *Gravitona*, or *Barytona*.

The APOSTROPHE (´), marked at the head of a letter in the end of a word, denotes that the Vowels α, ε, ι, or ο, and sometimes the Dipthongs αι or οι, are cut off, the next word beginning with a Vowel; as *παρ' ἐμοί* for *παρὰ ἐμοί*, with me; *βέλομι' ἐγὼ* for *βέλομαι ἐγὼ*, I would rather.

When the Apostrophe leaves any of the smooth Consonants π, κ, τ, before a Vowel Aspirate, the smooth Consonant is changed into one of the rough kind corresponding with it, viz. π into φ, κ into χ, and τ into θ: *ἐφ' ἵππε* for *ἐπι ἵππε*, on the Horse; *νύχθ' ὅλην* for *νύκτῃ ὅλην*, the whole night. Both the words ought, in this case, to be pronounced together as one.

Sometimes a Vowel is cut off in the beginning of a

word ; as ὦ βασις for ὦ βασις, O King. Both the words ought then also to be pronounced as one.

Sometimes two words are joined in one ; as ἐγὼ οἶμαι, I think.

When the following word begins with a Vowel, υ is, for the sake of better sound, usually added to the Third Person of Verbs ending in ε or σι, and to the Dative Plural of Nouns in σι ; as εἶπεν αὐτῷ for εἶπε αὐτῷ, he said to him ; ἔχουσιν for ἔχουσι, they have ; παῖσιν for παῖσι, to all.

There are only four POINTS :

The *comma*, like the Latin (,).

The *note of interrogation* (;).

The *colon*, or point at top (·).

The *full stop*, like the Latin (.).

PART II.

PARTS OF SPEECH.

ARTICLE, NOUN, ADNOUN, PRONOUN, VERB, ADVERB, PREPOSITION, CONJUNCTION.

The *Interjections* are included by the Greeks in the Adverbs.

The first four are declined with *Gender*, *Number*, and *Case*.

There are three GENDERS : *Masculine*, *Feminine*, and *Neuter*.

To these may, however, be added the other two, viz. the *Common* and the *Doubtful*.

There are three NUMBERS :

The *Singular* which speaks of one.

The *Dual*, of two or a pair.

The *Plural*, of more than two.

There are five CASES : *Nominative, Genitive, Dative, Accusative and Vocative.*

The Nominative and Vocative are often the same in the singular, and always in the dual and plural.

The Dative has always *ι*, either final, or in a final diphthong.

The Genitive plural always ends in *ων*.

The Dual has only two terminations: one for the Nominative, Accusative and Vocative; the other for the Genitive and Dative.

Neuters have the Nominative, Accusative, and Vocative alike; and in the plural those cases end in *α*. In the dual they are the same as the masculine.

ARTICLE.

The Article *ὁ, ἡ, τὸ*, this or the, serves to distinguish the Genders of Nouns, &c. and is declined thus :

Sing.			Dual.			Plural.				
N. ὁ,	ἡ,	τὸ,	N. A. τὼ,	τὰ,	τὼ,	οἱ,	αἱ,	τὰ,		
G. τοῦ,	τῆς,	τῆς,				τῶν,	τῶν,	τῶν,		
D. τῷ,	τῇ,	τῷ,				τοῖς,	ταῖς,	τοῖς,		
A. τόν,	τήν,	τὸ.				G. D. τοῖν,	ταῖν,	τοῖν.	τῆς,	τὰς,	τά.

The *article* usually answers to the definite article *the* in English. When no *article* is expressed in Greek, the English article indefinite *a* is signified. Thus *ἄνθρωπος* means *a man*, or *man* in general; and *ὁ ἄνθρωπος*, *the man*.

NOUN.

Declensions of Nouns are three, answering to the three first Declensions in Latin.

The *first* ends in *α* and *η* feminine, and in *α*; and *ης* masculine.

The first two Declensions subscribe, in the Dative singular.

The *second* ends in *ος* generally masculine and sometimes feminine, and *ον* neuter.

The *third* ends in *α, ι, υ* neuter ; *ω* feminine ; *ν, ξ, ρ, σ,* ↓ of all Genders, and increases in the Genitive.

To the Common Gender belong such Nouns as signify both Sexes ; as *ὁ καὶ ἡ ἄνθρωπος*, a Man or Woman ; *ὁ καὶ ἡ μάρτυρ*, υρος, a Witness.

Such Nouns as are found to be of different Genders in different Authors are said to be of the Doubtful Gender ; as *ὁ* or *ἡ λίθος*, *ε*, a Stone ; *ὁ* or *ἡ φάρυγξ*, *υγος*, the Throat.

FIRST DECLENSION.

Singular.		Dual.		Plural.	
N.	Μοῦσ-α,			N.	Μοῦσ-αι,
G.	Μούσ-ης,	N. A. V.	Μούσ-α,	G.	Μουσ-ῶν,
D.	Μούσ-η,			D.	Μούσ-αις,
A.	Μοῦσ-αν,	G. D.	Μούσ-αιν.	A.	Μούσ-ας,
V.	Μοῦσ-α			V.	Μοῦσ-αι.

I. Nouns in *δα, θα, ρα*, and *α* pure, make the Genitive in *ας*, the Dative in *α*, and the rest like *Μοῦσα* : thus N. *Φιλία*, G. *Φιλίας*, D. *Φιλίᾳ*.

The termination in *α*, which makes *ας* in the Genitive, is generally long. Hence words in *ᾱ* contracted, as *Ἀθηνᾶ*, *μνα*, &c. make *ας*. For the same reason, *εὐλάκα* makes *εὐλάκας*. But *ἄκαιθα*, whose final *α* is short, makes *ἀκάνθης*.

From this Genitive in *ας* is derived the ancient Genitive of the first Declension of Latin nouns, as *Paterfamilias*. From the Dative in *αι* or *α*, is formed the Dative in *ε*. The similarity between the Accusative in *αν* and the Latin *am* is obvious.

II. Nouns in *η* make the Accusative in *ην*, the Vocative in *η*, and the rest like *Μοῦσα* : thus N. *τιμή*, A. *τιμήν*, V. *τιμή*.

III. Nouns in *ας* make the Genitive in *ου*, the Dative in *α*, and the rest like *Μοῦσα* : thus N. *ταμία*, G. *ταμίου*, D. *ταμίᾳ*.

Some nouns in *ας* make the Genitive in *α* as well as in *ου* ; as *Πυθαγόρας*, G. *-ου* and *-α* ; *Πατραλοίας*, G. *-ου* and *-α*.

Some keep *α* exclusively; as *Θωμᾶς*, G. *Θωμᾶ*; *Βορρᾶς*, G. *Βορρᾶ*; *Σατανᾶς*, G. *Σατανᾶ*; *πάππας*, G. *πάππα*. These Genitives in *α* were the Doric form.

IV. Nouns in *ης* make the Genitive in *ου*, the Accusative in *ην*, the Vocative in *η*, and the rest like *Μοῦσα*: thus N. *τελώνης*, G. *τελώνου*, A. *τελώνην*, V. *τελώνη*.

In order to form the V. the termination of the N. is commonly shortened. Hence the following make the V. in *ᾶ*: nouns in *της*;—compounds in *πης*, as *κυνώπης*;—nouns in *ης* derived from *μετρῶ*, *πωλῶ*, *τρίβω*, as, *γεομέτρης*; or denoting nations, as *Πέρσης*, Persian, V. *Πέρσα*; but *Πέρσης*, the name of a man, has *Πέρση*: *λάγνης*, *μεναίχμης*, *πυραίχμης* also make *α*; but *Αἰήτης*, *αἰναρέτης*, *καλλιλαμπέτης* make *η*. Nouns in *στης* make *α* and *η*.

The Æolians and Macedonians adopted the termination *α* even in the N. of these nouns: thus *ἱππότα* for *ἱππότης*. Hence the Latin N. *Poeta*, *Athleta*, &c.

Synoptical View of the First Declension in Examples of different termination.

Of the First Termination. Second Termination. Third Termination. Fourth Termination.

SINGULAR.

N.	ἡ Μούσα	ἡ ἔδρα	ἡ τιμή	ὁ ἀρότης	ὁ νεανίας
G.	τῆς Μούσης	τῆς ἔδρας	τῆς τιμῆς	τοῦ ἀρότου	τοῦ νεανίου
D.	τῇ Μούσῃ	τῇ ἔδρᾳ	τῇ τιμῇ	τῷ ἀρότῃ	τῷ νεανίᾳ
A.	τὴν Μούσαν	τὴν ἔδραν	τὴν τιμὴν	τὸν ἀρότην	τὸν νεανίαν
V.	Μούσα	ἔδρα	τιμή	ἀρότα.	νεανία.

DUAL.

N. A.	τὰ Μούσα	τὰ ἔδρα	τὰ τιμά	τὰ ἀρότα	τὼ νεανία
G. D.	ταῖν Μούσαιν	ταῖν ἔδραν	ταῖν τιμαῖν	τοῖν ἀρόταιν	τοῖν νεανίαιν

PLURAL.

N.	αἱ Μούσαι	αἱ ἔδραι	αἱ τιμαί	οἱ ἀρόται	οἱ νεανία
G.	τῶν Μουσῶν	τῶν ἔδρῶν	τῶν τιμῶν	τῶν ἀροτῶν	τῶν νεανῶν
D.	ταῖς Μούσαις	ταῖς ἔδραις	ταῖς τιμαῖς	τοῖς ἀρόταις	τοῖς νεανίαις
A.	τὰς Μούσας	τὰς ἔδρας	τὰς τιμάς	τοὺς ἀρότας	τοὺς νεανίας
V.	Μούσαι.	ἔδραι.	τιμαί.	ἀρόται.	νεανίαί.

Synoptical view of the Terminations alone.

First Term. Second Term. Third Term. Fourth Term.

SINGULAR.

N.	α	η	ης	ας
G.	α	ης	ου	
D.	α	η	η	α
A.	αν	ην	ην	αν
V.	α	η	α	

DUAL.

N. A.	α
G. D.	αιν

PLURAL.

N.	αι
G.	ων
D.	αις
A.	ας

SECOND DECLENSION.

Singular.	Dual.	Plural.
N. λόγ-ος,	N. A. V. λόγ-ω,	N. λόγ-οι,
G. λόγ-ου,	G. D. λόγ-οιν.	G. λόγ-ων,
D. λόγ-ω,		D. λόγ-οις,
A. λόγ-ον,		A. λόγ-ους,
N. λόγ-ε.		V. λόγ-οι.

The second Declension of Latin nouns is analogous to this.

Synoptical or Comparative View of its two forms.

SINGULAR.

N.	ὁ ἄγγελος	τὸ ξύλον
G.	τοῦ ἄγγέλου	τοῦ ξύλου
D.	τῷ ἄγγέλῳ	τῷ ξύλῳ
A.	τὸν ἄγγελον	τὸ ξύλον
V.	ἄγγελε	ξύλον

DUAL.

N. A.	τὼ ἀγγέλω	τὼ ξύλω
G. D.	τοῖν ἀγγέλοις	τοῖν ξύλοις

PLURAL.

N.	οἱ ἄγγελοι	τά ξύλα
G.	τῶν ἀγγέλων	τῶν ξύλων
D.	τοῖς ἀγγέλοις	τοῖς ξύλοις
A.	τούς ἀγγέλους	τὰ ξύλα
V.	ἄγγελοι	ξύλα.

Synoptical View of its Termination.

First Term.	Second Term.		First Term.	Second Term.
SINGULAR.		DUAL.	PLURAL.	
N. ος	ον		N. οι	α
G.	ου	N.A. ω	G.	ων
D.	ω	G.D. οις	D.	οις
A.	ον		A. ους	α
V. ε	ον		V. οι	α

THIRD DECLENSION.

Singular.	Dual.	Plural.
N. σωτήρ,		N. σωτήρ-ες,
G. σωτήρ-ος,	N. A. V. σωτήρ-ε,	G. σωτήρ-ων,
D. σωτήρ-ι,		D. σωτήρ-σι,
A. σωτήρ-α,	G. D. σωτήρ-οις.	A. σωτήρ-ας,
V. σῶτερ.		V. σωτήρ-ες.

The correspondence of the third Declension of Latin nouns with the third of the Greek is obvious.

It has been conjectured that all nouns of this Declension originally ended in *ς*, and that the Genitive was formed by the insertion of *ο* before *ς*, as it is still in ὄφιος, ὄφις; μῦς, μύς; ἥρως, ἥρως, &c.: thus were γύναικς, ὅς; ἄραβς, ος; κύκλωπς, ος; βήχς, ὅς; γυπς, ὅς, &c. On this principle, these terminations were, ἐλπίδς, ος; πύρς, ὅς; ἐλέφαντς, ος, &c.

In support of this doctrine it must be observed, that the effect of time on language is to abbreviate words, particularly those which occur most frequently; and hence *ἱμάντης* has been abbreviated into *ἱμάς*, *πράγματης* into *πᾶγμα*, *πῶδες* into *πούς*, &c. Sometimes one, it appears, sometimes the other, of the two final consonants is dropped; thus *μάρτυρς* is softened sometimes into *μάρτυρ*, and sometimes into *μάρτυς*; *δέλφινς* into *δέλφιν* and *δέλφίς*.

Hence though the consonant preceding the *ς* final of the Nominative has been dropped, it re-appears in the Vocative, which is thus shortened, as *τάλανς*, V. *τάλαν*.

This analogy takes place in the Latin third Declension, of which the termination was in *s*, and formed the Genitive by the insertion of *i*, as it is still in *sus*, *suis*; *plebs*, *plebis*; *heros*, *herois*; and in *pacs*, *pacis*; *regs*, *regis*, &c. Hence *noctis* has been abbreviated into *nox*, *lactis* into *lac*, *supellectilis* into *supellex*, &c. On the same principle these terminations were *lapids*, *is*; *dents*, *is*; *vers*, *is*; *leons*, *is*, &c. It seems indeed as natural that *orbis* should be formed from *orbs*, as *urbis* is from *urbs*. To complete the analogy, *arbors*, *honors*, *labors*, are softened into *arbor*, and sometimes into *arbos*, &c.

Accusative.

I. Nouns in *ις*, *υς*, *αυς*, *ους*, whose Genitive ends in *ος* pure, change *ς* into *ν*; as *βότρυς*, G. *βότρυος*, A. *βότρυν*.

Hence the Latin Accusative of the third Declension in *n* and *m*.

Λᾶς also makes *λᾶν*. *Δίς*, *Διδός*, makes *Δία*. *Χροῦς* makes *χρόα*. The Poets frequently use the regular termination in *α*.

II. Barytons in *ις* and *υς*, whose Genitive ends in *ος* impure, make both *α* and *ν*; as *ἔρις*, G. *ἐρίδος*, A. *ἐρίδα* and *ἔριν*.

Κλείς, *κλειῖδος*, has both terminations. *Δημοσθέν-ης* makes *εα* and *ην*. *Χάρις*, a Grace, has *Χάριτα*. *Χάρις*, favor, has *χάριν*.

Vocative.

The termination of the Vocative either, 1. shortens the long vowel of the Nominative, as *Ἐκτωρ*, V. *Ἐκτορ*; or, 2.

drops *ς*, as *μῦς*, V. *μῦ*; or 3. changes *ς* into *ν*, as *τάλας*, V. *τάλαν*.

Some Vocatives remain the same as their Nominatives: as,

1. Participles. 2. Ὀδοῦς and ποῦς; but Οιδίπου and χαλκόπον are sometimes found. 3. Oxyton nouns in *ις* and *υς*, as ἑλπίς, χλαμύς. 4. Nouns in *ην*, as ποιμήν. 5. Oxytons in *ων*, as Σαρπηδών. 6. Ἄστηρ, Θῆρ, Πῆρ, &c.

But the Poets, in many of these, prefer the termination shortened either in the quantity or in the number of letters. Nouns in *εις*, *εντος*, make the V. in *ει* and *εν*, as χαρίεις, V. χαρίει and χαρίεν. Γύναιξ makes γύναι. Ἄναξ often makes ἄνα.

Dative Plural

Is formed, I. From the Dative Singular by inserting *σ* before *ι*; as σωτήρ, σωτήρι, σωτήρσι; γυψ, γυπὶ, γυψί. But *δ*, *θ*, *ν*, *τ*, are dropped for the sake of softness, as λαμπάδι, λαμπάσι. Οντι is changed into ουσι, as τύπτοντι, τύπτουσι.

II. Words ending in *ς* after a diphthong add *ι* to the Nominative Singular; as τυπέις, τυπέϊσι.

Except κτεῖς, κτεσὶ; δρομεύς, δρομέσι; υἱεύς, υἱέσι; οὔς, ὥσιν; πούς, ποσὶ; which are regular from κτενί, δρομέϊ, υἱέϊ, ὥτϊ, ποδῖ. Τρεῖς makes τρισί.

III. Nouns syncopated make the Dative in *ασι*; as πατήρ, πατέρι, πατρὶ, πατράσι.

This is done to avoid harshness. Thus in ἀνδράσι, *δ* is inserted because *ρ* never follows *ν*. Γαστήρ retains γαστήρσι. Χεῖρ makes χερσὶ from the poetic χερί.

These rules apply to adjectives and participles as well as to substantives.

Examples of the Third Declension rejecting the Consonant before σι, in the dative plural.

Termination α ι υ.

SINGULAR.

N.	τὸ σῶμα,	τὸ μέλι,	τὸ γόνυ
G.	τοῦ σώμα—τος	τοῦ μέλι—τος	τοῦ γόν—ατος
D.	τῷ σώμα—τι	τῷ μέλι—τι	τῷ γόν—ατι
A.	τὸ σῶμα	τὸ μέλι	τὸ γόνυ
V.	σῶμα	μέλι	γόνυ

DUAL.

N. A.	τὸ σῶμα—τε	τὸ μέλι—τε	τὸ γόν—ατε
G. D.	τοῖν σωμά—τοιιν	τοῖν μελί—τοιιν	τοῖν γον—άτοιιν

PLURAL.

N.	τὰ σῶμα—τα	τὰ μέλι—τα	τὰ γόν—ατα
G.	τῶν σωμά—των	τῶν μελί—των	τῶν γον—άτων
D.	τοῖς σῶμα—σι	τοῖς μελί—σι	τοῖς γόν—ασι
A.	τα σῶμα—τα	τὰ μέλι—τα	τὰ γόν—ατα
V.	σῶμα—τα	μέλι—τα	γόν—ατα.

Termination ν ρ ς (ξ ψ)

SINGULAR.

N.	ὁ μῆν,	ὁ ποιμήν	ὁ λέων.
G.	τοῦ μην—ός	τοῦ ποιμ—ένος	τοῦ λέον—τος
D.	τῷ μην—ί	τῷ ποιμ—ένι	τῷ λέον—τι
A.	τόν μῆν—α	τόν ποιμ—ένα	τόν λέον—τα
V.	μῆν	ποιμήν	λέον

DUAL.

N. A.	τὸ μῆν—ε	τὸ ποιμ—ένε	τὸ λέον—τε
G. D.	τοῖν μην—οῖν	τοῖν ποιμ—ένοιν	τοῖν λεόν—τοιιν

PLURAL.

N.	οἱ μην—ες	οἱ ποιμ—ένης	οἱ λέοντες
G.	τῶν μην—ῶν	τῶν ποιμ—ένων	τῶν λεόντων
D.	τοῖς (μήνεσι) μην—σί	τοῖς ποιμ—έσι	τοῖς λέ—ουσι
A.	τοὺς μῆν—ας	τοὺς ποιμ—ένας	τοὺς λέ—οντας
V.	μῆν—ες	ποιμ—ένης.	λέοντες.

SINGULAR.

N.	ἡ χεῖρ,	ἡ γίγας,	ὁ παῖς
G.	τῆς χειρός	τοῦ γίγ—αντος	τοῦ παι—δός
D.	τῇ χειρί	τῷ γίγ—αντι	τῷ παι—δί
A.	τὴν χεῖρα	τόν γίγ—αντα	τόν παῖ—δα
V.	χεῖρ	γίγαν	παῖ

DUAL.

N. A.	τὰ χεῖρες	τὼ γίγ—αντες	τὼ παῖ—δε
G. D.	ταῖν χερῶν	τοῖν γίγ—άντοιν	τοῖν παῖ—δοιν

PLURAL.

N.	αἱ χεῖρες	οἱ γίγ—αντες	οἱ παῖδες
G.	τῶν χειρῶν	τῶν γίγ—άντων	τῶν παῖ—δων
D.	ταῖς χερσί	τοῖς γίγ—ασι	τοῖς παισί
A.	τὰς χεῖρας	τοὺς γίγ—αντας	τοὺς παῖ—δας
V.	χεῖρες	γίγ—αντες.	παῖ—δες.

SINGULAR.

DUAL.

PLURAL.

N.	κόραξ	N. A.	τὼ κόρα—κε	N.	οἱ κόρα—κες
G.	τοῦ κόρα—κος	G. D.	τοῖν κορά—κοιν	G.	τῶν κορά—κων
D.	τῷ κόρα—κι			D.	τοῖς κόρα—ξι
A.	τὸν κόρα—κα			A.	τοὺς κόρα—κας
V.	κόραξ.			V.	κόρα—κες.

Example in which the ε originating from η, is rejected.
(Syncope.)

SINGULAR.

DUAL.

PLURAL.

N.	ὁ πατήρ	N.	οἱ πατέρες
G.	τοῦ πατέρος, πατρός	G.	τῶν πατέρων
D.	τῷ πατέρι, πατρί	N. A.	τὼ πατέρε
A.	τὸν πατέρα	G. D.	τοῖν πατέροιν
V.	πάτερ.	A.	τοὺς πατέρας
		V.	πατέρες.

Synoptical View of its Terminations.

SINGULAR.

N.	α, ι, υ, ω, ν, ρ, (ξ, ψ)
G.	ος
D.	ι
A.	α, ν
V.	Nom.

DUAL.

N. A.	ε
G. D.	οιν

PLURAL.

N.	ες	α
G.	ων	
D.	εσσι	
A.	ας	

Table to assist in finding the form of the nominative, when that of the genitive, or of another case is known.

In general the genitive in

δος	} comes from the nominative in	ς
θος		
τος		
γος	}	ξ
χος		
χος		
κτος		
γγος	γξ
βος	}	↓
πος		
φος		
ντος	{ ^ς with the penultima long.

Especially :

ανος	}	ας, αν, αῦς, e. g. ναός, γραός, from ναῦς, γραῦς.
αος		
αντος		
ενος	}	{ ην εις
εντος		
εος	.....	ευς, ης, ος, υ, υς
ερος	.....	ηρ
εως	.....	ε, υ, υς, ευς
ιος	.....	ι, υ, ις
ιτος	.....	ι
ινος	.....	ις, ιν
νος	.....	ν
ονος	.....	ων
οντος	.....	ων, ους
όος	.....	ώ, ώς, οῦς
ορος	.....	ωρ, ορ

ος	from the nominative in	ς, Τρωός Τρῶς, ἄλός ἄλς
ους	.....	ης, ος, ως
ρος	.....	ρ
τρος	.....	τηρ
υντος	}	υς
υος		
υδος		
υθος		
ωνος	}	ων
ωντος		
ωος	}	ως
ωτος		

Synoptical view of the Terminations of all the Declensions.

SINGULAR.

	I.	II.	III.
N.	α, η ᾱς, ης	ος, ον N.	
G.	ᾱς-ης ου	ου	ος
D.	α-η	ῳ	ῳ
A.	αν-ην	ον	αν-ν
V.	α-η	ε, ον N.	

DUAL.

N. A. V.	ᾱ	ω	ς
G. D.	αιν	ων	ων

PLURAL.

N.	αι	αι, ᾶ N.	εις, ᾶ N.
G.	ῶν	ων	ων
D.	αις	οις	σιν
A.	ᾶ	ους	ᾶς, ᾶ N.
V.	αι	οι, ᾶ N.	εις, ᾶ N.

CONTRACTION.

Two syllables, in which two or more vowels meet together, are often *contracted* into one.

A *contraction* of two syllables into one, without a change of letters, is called *Synæresis*; as *τείχεῖ*, *τείχει*.

If there is a change of vowels, it is called *Crasis*; as *τείχεος*, *τείχους*.

Contraction takes place in every Declension.

Contracts of the First Declension.

Εα is contracted into *ῃ*; as *γέα*, *γῆ*, *Γ. γέας*, *γῆς*, &c.

Ρεα, and all other terminations, drop the former vowel; as *ἐρέα*, *ἐρᾶ*, *Γ. ἐρέας*, *ἐρᾶς*, &c. *ἀπλόη*, *ἀπλῆ*, *Γ. ἀπλόης*, *ἀπλῆς*, &c.

Contracts of the Second Declension.

If the latter vowel is short, the contraction is in *ου*: if long, the former vowel is dropped; as *νόος*, *νοῦς*, *Γ. νόου*, *νοῦ*, &c.

The compounds of *νόος* and *ρόος* are not contracted in the neuter plural, or in the Genitive; thus we say, *εὐνοα*, *εὐνόων*, not *εὐνα*, *εὐνων*.

Σάος is contracted thus: Sing. N. *σάος*, *σῶς*, A. *σάον*, *σῶν*: Pl. A. *σάους*, *σάας*, *σῶς*; *σάα*, *σᾶ*.

Contracts of the Third Declension.

1. Nouns in *υς*, *υος*, have only *two* contractions, *υες* and *υας* into *υς*: thus *βότρυς*, Pl. N. V. *βότρυες*, *βότρυς*, A. *βότρυας*, *βότρυς*.

Nouns in *ους* also contract the same cases: as *βοῦς*, Pl. N. A. *βόες* and *βόας*, *βοῦς*. *Ναῦς* makes in the Pl. A. *νάας*, *ναῦς*.

2. Nouns in *ις* and *ι* have *three* contractions, *ις* into *ι*, *ιες* and *ιας* into *ις*: thus,

N. ὄφις,
D. ὄφιι, ὄφι;
Pl. N. V. ὄφιες, ὄφεις,
A. ὄφιας, ὄφεις.

Neuters in *ι* make the plural in *ια*, *ι*.

This form in $\iota\varsigma$, $\iota\omicron\varsigma$, is properly Ionic. Nouns in $\iota\varsigma$ are more commonly inflected in $\epsilon\omicron\varsigma$, D. $\epsilon\tilde{\iota}$, $\epsilon\iota$. Dual. N. $\epsilon\epsilon$, G. $\epsilon\omicron\iota\nu$. Pl. N. V. $\epsilon\epsilon\varsigma$, $\epsilon\iota\varsigma$. G. $\epsilon\acute{\omega}\nu$, D. $\epsilon\sigma\iota$, A. $\epsilon\alpha\varsigma$, $\epsilon\iota\varsigma$. But the most usual form of the Genitives is the Attic, in $\epsilon\omega\varsigma$ and $\epsilon\omega\nu$.

3. Nouns in ω and $\omega\varsigma$ have *three* contractions, $\omicron\omicron\varsigma$ into $\omicron\tilde{\omega}\varsigma$, $\omicron\tilde{\iota}$ into $\omicron\tilde{\iota}$, and $\omicron\upsilon$ into $\tilde{\omega}$: thus:

N.	$\alpha\iota\delta\omega\varsigma$,
G.	$\alpha\iota\delta\omicron\omicron\varsigma$, $\alpha\iota\delta\omicron\tilde{\omega}\varsigma$,
D.	$\alpha\iota\delta\omicron\tilde{\iota}$, $\alpha\iota\delta\omicron\tilde{\iota}$,
A.	$\alpha\iota\delta\omicron\alpha$, $\alpha\iota\delta\tilde{\omega}$.

The V. Singular ends in $\omicron\tilde{\iota}$. These nouns are used only in the Singular.

4. Nouns in $\epsilon\upsilon\varsigma$, $\upsilon\varsigma$, and υ , making in the Genitive $\epsilon\omicron\omicron\varsigma$ have *four* contractions, $\epsilon\tilde{\iota}$ into $\epsilon\tilde{\iota}$, $\epsilon\epsilon$ into $\tilde{\eta}$, $\epsilon\epsilon\varsigma$ and $\epsilon\alpha\varsigma$ into $\epsilon\tilde{\iota}\varsigma$: thus,

N.	$\beta\alpha\sigma\iota\lambda\epsilon\tilde{\iota}\varsigma$,
D.	$\beta\alpha\sigma\iota\lambda\acute{\epsilon}\tilde{\iota}$, $\beta\alpha\sigma\iota\lambda\epsilon\tilde{\iota}$;
Dual. N. A. V.	$\beta\alpha\sigma\iota\lambda\acute{\epsilon}\epsilon$, $\beta\alpha\sigma\iota\lambda\tilde{\eta}$;
Plural. N. V.	$\beta\alpha\sigma\iota\lambda\acute{\epsilon}\epsilon\varsigma$, $\beta\alpha\sigma\iota\lambda\epsilon\tilde{\iota}\varsigma$,
A.	$\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha\varsigma$, $\beta\alpha\sigma\iota\lambda\epsilon\tilde{\iota}\varsigma$.

Neuters in υ make the N. A. and V. Pl. in $\epsilon\alpha$, $\tilde{\eta}$.

5. Nouns in $\eta\varsigma$, $\epsilon\varsigma$, and $\omicron\varsigma$, are contracted in *every* case, except the N. and V. Sing. and the D. Pl.: thus,

SINGULAR.	DUAL.	PLURAL.
N. $\tau\omicron\mu\acute{\eta}\rho$ - $\eta\varsigma$,		N. $\tau\omicron\mu\acute{\eta}\varsigma$ - $\epsilon\epsilon\varsigma$, $\epsilon\iota\varsigma$,
G. $\tau\omicron\mu\acute{\eta}\rho$ - $\epsilon\omicron\omicron\varsigma$, $\omicron\upsilon\varsigma$,	N. A. V. $\tau\omicron\mu\acute{\eta}\rho$ - $\epsilon\epsilon$, $\tilde{\eta}$,	G. $\tau\omicron\mu\eta\varsigma$ - $\acute{\epsilon}\omega\nu$, $\omega\nu$,
D. $\tau\omicron\mu\acute{\eta}\rho$ - $\epsilon\tilde{\iota}$, $\epsilon\iota$,		D. $\tau\omicron\mu\acute{\eta}\rho$ - $\epsilon\sigma\iota$,
A. $\tau\omicron\mu\acute{\eta}\rho$ - $\epsilon\alpha$, $\tilde{\eta}$,	G. D. $\tau\omicron\mu\eta\varsigma$ - $\acute{\epsilon}\omicron\iota\nu$, $\omicron\tilde{\iota}\nu$.	A. $\tau\omicron\mu\acute{\eta}\varsigma$ - $\epsilon\alpha\varsigma$, $\epsilon\iota\varsigma$,
V. $\tau\omicron\mu\acute{\eta}\rho$ - $\epsilon\varsigma$.		V. $\tau\omicron\mu\eta\varsigma$ - $\epsilon\epsilon\varsigma$, $\epsilon\iota\varsigma$.

Neuters in $\epsilon\varsigma$ and $\omicron\varsigma$ make the N. A. and V. Pl. in $\epsilon\alpha$, $\tilde{\eta}$.

Proper names in $\kappa\lambda\acute{\epsilon}\eta\varsigma$ are doubly contracted: thus $\text{Ἡρακλ-}\acute{\epsilon}\eta\varsigma$, $\tilde{\eta}\varsigma$, A. $\text{Ἡρακλ-}\acute{\epsilon}\epsilon\omicron\varsigma$, $\acute{\epsilon}\omicron\upsilon\varsigma$, $\acute{\epsilon}\omicron\omicron\varsigma$, $\omicron\tilde{\omega}\varsigma$, &c.

Nouns and adjectives in $\eta\varsigma$ pure contract the A. into $\tilde{\alpha}$ as well as into $\tilde{\eta}$: thus $\epsilon\tilde{\upsilon}\phi\upsilon\tilde{\eta}\varsigma$, A. $\epsilon\tilde{\upsilon}\phi\upsilon\tilde{\alpha}$, $\epsilon\tilde{\upsilon}\phi\upsilon\tilde{\eta}$ and $\epsilon\tilde{\upsilon}\phi\upsilon\tilde{\alpha}$.

Ἀνὴρ , $\Delta\eta\mu\acute{\eta}\tau\eta\rho$, and $\Delta\upsilon\gamma\acute{\alpha}\tau\eta\rho$, are syncopated in all cases, except the N. and V. Singular, and the D. Pl. So also $\acute{\alpha}\rho\tilde{\eta}\nu$, $\acute{\alpha}\rho\epsilon\tilde{\nu}\omicron\varsigma$, $\acute{\alpha}\rho\tilde{\nu}\omicron\varsigma$; $\kappa\tilde{\upsilon}\omega\nu$, $\kappa\tilde{\upsilon}\omicron\omicron\omicron\varsigma$, $\kappa\tilde{\upsilon}\tilde{\nu}\omicron\varsigma$. To these may be joined $\pi\alpha\tau\tilde{\eta}\rho$, $\mu\acute{\eta}\tau\eta\rho$, and $\gamma\alpha\sigma\tilde{\tau}\eta\rho$; but they are not syncopated in the A. Sing. in the G. or A. Pl. to avoid the simi-

larity with *πάτρα*, *μήτρα*, and *γάστρα*, of the first Declension.

6. Neuters in *ας* pure and *ρας* are both syncopated and contracted in *every* case, except the N. A. and V. Sing. and the D. Pl. thus,

N.	κέρας,		
G.	κέρατος,	κέραος,	κέρωσ,
D.	κέρατι,	κέραϊ,	κέρω.

DUAL.

N. A. V.	κέρατε,	κέραε,	κέρα,
G. D.	κεράτοιιν,	κεράοιιν,	κερῶν.

PLURAL.

N. A. V.	κέρατα,	κέραα,	κέρα,
G.	κεράτων,	κεράων,	κερῶν.

7. Some nouns are contracted in *every* case: thus *ἔαρ*, ἦρ, G. *ἔαρος*, ἦρος, &c. *λαῖα*, *λαῖς*, G. *λάαος*, *λαῶς*, &c.

IRREGULAR NOUNS.

I. Some nouns have different genders in the singular and in the plural.

Masculine in the Sing. and neuter in the Pl. *δίφρ-ος*, -α; *ἑρετμ-ός*, -ᾶ; *ζυγ-ός*, -ᾶ; *μηρ-ός*, ᾶ; *μοχλ-ός*, -ᾶ; *νῶτ-ος*, α; *ρύπ-ος*, α; *σῖτ-ος*, α; *σταθμ-ός*, -α; *τάρταρ-ος*, -α; *τράχηλ-ος*, -α. This neuter comes from the obsolete Sing. in *ον*.

Masculine in the Sing. masculine and neuter in the Plural, *δεσμ-ός*, -οὶ and ᾶ; *κύκλ-ος*, -οι and α; *λύχν-ος*, -οι and α.

Feminine in the Singular, feminine and neuter in the Plural, *κέλευθ-ος*, -οι and α.

II. Some have different declensions.

Of these some have different terminations in the Nom. as *υἱς*, *υἱεύς* and *υἱός*; *μάκαρ*, *μάκαρς* and *μάκαριος*; *δάκρυ*, *δάκρυον*; *πλάνος*, *πλάνη*; *στρατὴς*, *στρατία*; *πλαστήρ*, *πλαστής*; *σπάνις*, *σπανία*; *δένδρος*, *δένδρον*; *ἄθλον*, *ἄθλιον*; *θῖς*, *θῖν*; *δόρυ*, *δόρας*; *γόνυ* and *γόνα*, &c. So we find *μῆλα* and *μῆλατα*, *προβάτοις* and *πρόβασι*, *γερόντοις* and *γέρουσι*, &c.

Some admit different inflections from the same Nominative, as *τίγρις*, -ιος and -ιδος; *δέμ-ις*, -ιδος and -ιστος; *Θάλ-ης*, -ου and -ητος; *Ἄρ-ης*, -ου, -εος and -ητος; the compounds of *πούς* make in the Gen. *ποῦ* and *πόδος*, &c.

Some are declined from obsolete Nominatives; as *γυνή*, *γυναικός*, from *γύναιξ*; *γάλα*, *γάλακτος*, from *γάλαξ*; *ἥπαρ*, *ἥπα-τος*; *φρέαρ*, *φρέατος*; *ὔδωρ*, *ὔδατος*, &c.

Διωνῦς makes *Διωνῦν* in the A. and *Διονῦ* in the other cases. The name of Jupiter is thus varied:

Ζεὺς, G. —, D. —, A. *Ζεῦν*, V. *Ζεῦ*.

or *Δεῦς*, or *Βδεῦς*,

<i>Ζῆν</i> ,	<i>Ζηνός</i> ,	<i>Ζηνί</i> ,	<i>Ζῆνα</i> .
<i>Δίς</i> ,	<i>Διός</i> ,	<i>Δί</i> ,	<i>Δία</i> .

III. Some are undeclined, and are called Aptots; as, *Δῶ* for *δῶμα*; *κάρα*; the names of the letters; foreign names not susceptible of Greek inflections.

IV Some have *one* case only, and are called Monoptots; as, In the Sing. N. *δώς*. V. *ῶ τάν*. In the Pl. N. *κατακλῶ-θες*. G. *ἑάων*. V. *ῶ πόποι*.

V. Some have but *two* cases, and are called Diptots; as, *Ἄμφω*, *ἄμφοϊν*; *φθοίεις*, *φθοίαις*; *λῖς*, *λῖν*.

VI. Others have only *three* cases, and are called Triptots; as, G. *ἀλλήλ-ων*, D. *ἀλλήλ-οις*, *αις*, *οις*, A. *ἀλλήλ-ους*, *ας*, *α*. These have only the N. A. and V. *βρέτας*, *δέμας*, *λέπας*, *σέλας*, *ῆδος*, *ὄναρ*, *ὄφελος*.

VII. Some have no Singular; as, the names of festivals; some names of cities, &c.

VIII. Others have no Plural; as, *Ἄλς*, *γῆ*, *ἔλαιον*, *πῦρ*, and many others known by the sense.

DERIVATIVE NOUNS.

Derivative Nouns are such as are derived from other Nouns, and are either Patronimics, Gentiles, Possessives, Diminutives, Amplificatives, or Denominatives.

I. Patronimics.

From the Father's name the Greeks form an appellative for the descendants, generally according to the following rules:

I. To form the names of *Men*, the termination of the G. of the Father's name is changed into *ιδης*, *Κρόνου Κρονίδης*, *Ἀτρείδος Ἀτρείδης*. From the names of the First Declension, or which have *ι* in the penult. the change is into *αδης*, as *Βορέου Βορεάδης*, *Ἡλίου Ἡλιάδης*. If the penult. is long, the change is into *ιαδης*, as *Τελαμῶνος Τελαμωνιάδης*.

The Ionic form is *ων*, the Æolic *διος*, as *Κρόνου*, *Κρονίων*, *Κρονίδιος*.

2. To form the names of *Women*, the termination is changed into *ας*, *ις*, *ινη* and *ωνη*, as *Πριάμου Πριαμῖς*, *Ἀκρίσιου Ἀκρισίωνη*.

3. A vowel is sometimes added, as *Πηλειάδης* for *Πηλείδης*; or dropped, as *Νηρίνη* for *Νηρείνη*.

II. National or Gentile Nouns, are the names of persons derived from their native country; as,

<i>Σπαρτιάτης</i> , <i>ς</i> , a Spartan.	<i>Κρήσσα</i> , <i>ης</i> , a woman of Crete.
<i>Ἀθήναιος</i> , <i>ς</i> , an Athenian.	<i>Κίλισσα</i> , <i>ης</i> , ——— of Cilicia.
<i>Ῥωμαῖος</i> , <i>ς</i> , a Roman.	<i>Ἀθηναῖα</i> , <i>ας</i> , ——— of Athens.

From *Σπάρτα*, *Ἀθῆναι*, *Ῥῶμη*, *Κρήτη*, *Κίλιξ*.

The Masculines end in *της* or *ιος*. Some also end in *ξ*, *ας*, or *υς*; as *Θραξ*, a Thracian; *Ἀρκας*, an Arcadian; *Λίβυς*, a Libyan; and some in *ων*, as *Μακεδῶν*, a Macedonian. The Feminines end in *α*, *σσα*, or *νη*.

III. Possessives are Adnouns derived from other Nouns Proper, or Appellative; as,

<i>Ἑκτόρεος</i> , <i>α</i> , <i>ον</i> , of Hector.	<i>Ἀχιλλείος</i> , <i>α</i> , <i>ον</i> , of Achilles.
<i>Ουράνιος</i> , <i>α</i> , <i>ον</i> , celestial.	<i>Δηλίακος</i> , <i>η</i> , <i>ον</i> , of Delos.
<i>Μέσικος</i> , <i>η</i> , <i>ον</i> , poetical.	<i>Ἀνθηρὸς</i> , <i>α</i> , <i>ον</i> , flowery.
<i>Ἀνθρώπινος</i> , <i>η</i> , <i>ον</i> , humane.	<i>Λιθώδης</i> , <i>εος</i> , stony.

Derived from *Ἐκτωρ*, *ἔρανος*, *μέσσα*, *ἄνθρωπος*, *Ἀχιλλεύς*, *Δηλὸς*, *ζῆθος*, and *λίθος*. They end in *ειος*, *εος*, *ικος*, *ινὸς*, *ος*, or *ωδης*; and some in both *ειος* and *ικος*; as *βασιλῆιος* or *βασιλικός*, royal.

IV. Diminutive Nouns are such as diminish or soften the Signification of their Primitives, as,

<i>Νεάνισκος</i> , <i>ς</i> , a young man.	<i>Λιθαῖξ</i> , <i>ακος</i> , a small stone.
<i>Παιδίσκη</i> , <i>ης</i> , a young girl.	<i>Γύνιον</i> , <i>ς</i> , a little woman.

Ἐλαφίνης, ε, a young fawn. Κύλιχνος, ε, a small cup.
 Κρηνίς, ἰδος, a small fountain. Πελαργιδεύς, εος, a youngstork.

Derived from ἔλαφος, κρηνή, παῖς, κύλιξ, πέλαργος, λίθος, γυνή. The Masculines for the most part end in ξ, ινης, ισκος, ιχνος and ιδεύς: but the Feminines end variously; some in ις or σκη; others in ινα, κνη, χνη, &c. as φίλινα, a little mistress or sweetheart, from φίλη; πιθάκη, a small tub, from πίθος; πολίχνη, a little town or city, from πόλις.

V. Amplificatives are such as increase the signification of their Primitives, and generally imply contempt; as,

Χείλων, ὤνος, blubber-lipped. Ἀρνεῖος, ε, a grown lamb.
 Πωγόνιας, ε, having a long beard. Δαῖτις, ἰδος, a burning torch.
 Χερμάδιον, ε, a big stone. Πλετᾶξ, ακος, very rich.

From χεῖλος, πῶγων, χερμάς, ἄρς, δαίς, and πλεῖτος. They end in ων, ας, ον, ος, ις, or αξ.

VI. Denominatives are Nouns derived from other Nouns, either Substantives or Adjectives. Such as are Masculine end in ας, εις, ης, ος, ᾶδης, or ων: as,

Μεγισᾶς, ανος, a nobleman. Κάρπιμος, ε, fruitful.
 Χαρίεις, εντος, favourable. Ἀλήθινος, ε, true.
 Οικίτης, ε, a domestic. Λιθῶδης, εος, stony.
 Σπευδαῖος, ε, diligent. Ἐλαιών, ὤνος, an olive yard.

From μέγιστος, great; χάρις, favour; ἔικος, an house; σπευδή, care, study; κάρπος, fruit; ἀληθής, truth; λίθος, a stone; ἔλαιον, oil.

Denominatives of the Feminine Gender are likewise formed, some from Adjectives, and some from Substantives.

They end in ια, ια, οια, ιρα, ινα, σσα, υνη, της, τες, ις, α, τρια, or τρις; as,

Ευσέβεια, ας, piety. Δικαιοσύνη, ης, justice.
 Ευτύχια, ας, felicity. Κακότης, ηλος, malice.
 Ευνοια, ας, benevolence. Παράκοις, ιος, a wife.
 Σωτήρα, ας, she that saveth. Θεά, ᾶς, a goddess.
 Θεράπαινα, ης, an handmaid. Ποιήτρια, ας, a poetess.
 Βασίλισσα, ης, a queen. Ἀυλητρίς, ἰδος, a music girl.

From εὐσεβής, pious; εὐτυχής, happy; εὐνοος, benevolent; σωτήρ, a deliverer; θεράπων, a servant; βασιλεύς, a king;

δίκαιος, just ; κακός, evil ; παρακοίτης, an husband ; θεός, a god ; ποιητής, a poet ; αὐλητής, a piper.

GENDER OF SUBSTANTIVES.

The gender of the substantive is determined partly by the signification, and partly by the termination. Frequently the termination and the signification accord.

I. The following are determined by their SIGNIFICATIONS :

Masculine.

1. All names of male persons or animals.
2. The names of the months, as ὁ μῆν, the month itself.
3. The names of rivers, except some, in which the termination prevails, e. g. ἡ Λήθη, 'the river Lethe.'

Feminine.

1. All names of female persons or animals, e. g. ἡ Ἀσπασία, ἡ Λέοντιον, except *diminutives*, e. g. τὸ κοράσιον, 'the little girl.'

2. Names of trees, which mostly end in η and α. The names, however, of trees in ος are feminine, except ὁ ἔριγος, 'the wild fig-tree ;' ὁ φελλός, 'the cork-tree ;' ὁ κέρατος, 'the cherry-tree ;' ὁ λωτός, 'the lotus-tree,' ὁ κύτις.

Some of these are both *masculine* and *feminine* (*generis communis*) ὁ, ἡ πάπυρος, 'the papyrus,' ὁ, ἡ κότινος, 'the wild olive-tree.'

3. The names of countries, islands, and towns, e. g. ἡ Αἴγυπτος, ἡ Σάμος, ἡ Ῥόδος, ἡ Δάμασκος, ἡ Τροιζήν, ἡ Τίρυνς.

1. The following are excepted : 1st. names of towns in οῦς, ὁ Σελινοῦς, ὁ Σκιλλοῦς, ὁ Ἐλεοῦς, ὁ Πισσινοῦς, &c. ; 2nd. names of towns in ων, ὁ Μεδών, ὁ Μαραθών, except ἡ Βαβυλών ; (Μαραθών is *masculine* in *Herod.* *feminine* in *Pind.* Σικύων also is *masculine* and *feminine*.) 3d. Those in ης, ητος, ὁ Μάσης. 4th. Names of towns which have only the plural, are *masculine* when they end in οι, *feminine* when in αι ; *neuter* when in α, τὰ Λεῖκτρα. 5th. Names of towns in ας, e. g. ὁ Ἀκράγας, 'the city of Agrigentum,' ἡ Ἀκρ. ὁ Τάρας,

'the city of Tarentum,' ἡ Τάρας. Ἀργος, εος, is of the neuter gender.

2. Many names of islands and cities are of both genders; as Ζάκυνθος, Ἐπίδαυρος, Ὀρωπός, and Πύλος. The usual name τὸ Ἴλιον is in Homer ἡ Ἴλιος, except in the suspected passage *Il.* 6, 71.

3 Names of animals, which are of the *common gender*, are frequently used in Greek in the *feminine*, when there is no reference to the sex, but to the name of the animal generally. When there is a determinate reference to the sex, the *proper gender* is used; frequently, however, not.

II. The following rules are observed in the TERMINATIONS :

Words in α, which have a vowel or ζ, δ, θ, λ, ν, ρ, σ, before the termination, are *feminine*, and follow the first declension, e. g. ἡ τράπεζα, 'the table,' ἡ διφθέρα, 'the parchment,' ἡ ἀμιλλα, 'the contest,' ἡ ἔχιδνα, 'the viper,' &c. Those which have μ before their termination, are *neuter*, and follow the third declension, e. g. τὸ σῶμα, τὸ λῆμα, 'the will,' τὸ λῆμμα, 'the gain.' They are mostly derived from verbs, and, indeed, from the first person, perf. pass. also τὸ γάλα, γάλακτος.

αις of these παῖς is *common*, δαῖς *feminine*, and σταῖς *neuter*. They all follow the third declension.

αν are all *masculine*, except that this is also the termination of the neuter of adjectives in ας. They follow the third declension.

αρ mostly neuter, τὸ ἡμαρ, 'the day,' τὸ εἶδαρ, 'the victuals,' τὸ φρέαρ, 'the well,' &c. But ἡ δάμαρ, and ἡ ὄαρ, 'the wife,' take their *gender* from their signification.

ας 1. part *masculine*, which have the genitive in αντος, e. g. ὁ ἱμάς, ἱμάντος, ὁ ἀνδριάς, ἀνδριάντος. So also ὁ Τάρας, αντος, 'the city of Tarentum,' and Ἀκράγας, 'the city of Agrigentum,' are *masculine* and *feminine*.

2. part *feminine*, which have the genitive in ᾶδος, e. g. ἡ λαμπάς, ᾶδος, ἡ πελειάς, παστάς. Φυγάς, ᾶδος, 'the fugitive,' is of the *common gender*.

3. *neuter*, only disyllables, which make *ατος* in the genitive, τὸ γῆρας, τὸ κρέας, τὸ κέρασ.

αυς in the genitive *αός*, are *feminine*, ἡ γραῦς, γραός, ναῦς.

ειρ concerning φθεῖρ, See hereafter. χεῖρ is *feminine*, but the compounds ἀντίχειρ, &c. *masculine*.

εις mostly *feminine*, except ὁ κτεῖς, κτενός, 'the comb.' In adjectives *εις* is the *masculine* termination.

ευς genitive *έως*, are all *masculine*.

ην genitive *ηνος* and *ενος* are *masculine*, e. g. ὁ λιμήν, ὁ αὐχὴν, ὁ σπλήν, ὁ ποιμήν, except ἡ Σειρήν, ἡ Φρήν, 'the intellect, and ὁ, ἡ χήν, 'the goose,' *common*.

ηρ are chiefly *masculine*, except ἡ γαστήρ, 'the belly;' ἡ κήρ, 'the fate;' and those which from their signification are *feminine*, e. g. ἡ μήτηρ, ἡ θυγάτηρ. Ἀήρ, 'the mist,' and 'the air,' in *masc.* and *femin.* So also ὁ, ἡ αἰθήρ. κῆρ for κέαρ, 'the heart;' ἦρ for ἔαρ, 'the spring;' στήρ for στίαρ, 'the tallow,' are *neuter*.

ης in the first declension *masculine*, e. g. ὁ ἀκινάκης, ὁ δεσπότης, &c. In the third declension also, mostly *masculine*, except those in *ης*, *ητος*, as ἡ ἔσθης, and substantives in *ότης* and *ύτης*, which are *feminine*. In adjectives this is the termination of the *masculine* and *feminine*.

ι are all *neuter*, e. g. σίνηπι, μέλι.

ιν are mostly *feminine*, e. g. ἡ ῥίν, ἡ ὠδίν, ἡ ἄκτιν, ἡ θίν (or θίς), 'the shore,' (θίν, 'the heap,' is *masculine* and *feminine*), δελφίν is *masculine*.

ις *feminine*, except ὁ κίς, 'the weevil;' ὁ λῆς, 'the lion;' ὁ δελφίς. Others, from their signification, are *masculine* and *feminine*, e. g. ὁ, ἡ ὄφης, ὁ, ἡ πρόμαντις, ὁ, ἡ ὄρνις.

ξ are 1, *masculine*, ὁ πίναξ, ὁ μύρμηξ, ὁ ἑέραξ, ὁ θάραξ, ὁ φοῖνιξ, 'the palm-tree.' 2. *feminine*, as, ἡ νύξ, ἡ βῶλαξ, ἡ διασφάξ, ἡ διώρυξ, ἡ θρίδαξ, ἡ κάλυξ, ἡ κλάξ, ἡ κλίμαξ, ἡ κύλιξ, ἡ λάρναξ, ἡ πῆληξ; ἡ πτέρυξ, ἡ πτυξ, ἡ σήραγξ, ἡ φλόξ, ἡ λύγξ, ἡ σμῶδιξ, ἡ ἀλώπηξ, ἡ φόρμιγξ, ἡ σύριγξ, ἡ χοῖνιξ, ἡ θρίξ, ἡ φάραγξ, ἡ ἄντυξ, ἡ στίξ, ἡ κάμαξ, ἡ μάστιξ, ἡ προίξ. 3. Others are *common*. a) names of men and animals, ὁ, ἡ αἶξ, ὁ, ἡ Θράξ. ὁ, ἡ δέλφαξ. ὁ, ἡ μείραξ. ὁ, ἡ φύλαξ. ὁ, ἡ

σχύλαξ. ὁ, ἡ πέριδιξ. b) ὁ, ἡ αὐλαξ. ὁ, ἡ βήξ. ὁ, ἡ φάρυγξ.
 ὁ, ἡ λάρυγξ. ὁ, ἡ στύραξ. ὁ, ἡ φάλαγξ.

ον are *neuter*, except the names of women, ἡ Δόρχιον. ἡ Γλυκέριον, ἡ Δεόντιον.

ορ are *neuter*, as τὸ ἄορ.

ος are mostly *masculine*. The following are *feminine*.

1. the names of islands and cities, as well as ἡ νῆσος, 'the island.' 2. the names of trees, plants, flowers, ἡ κέδρος, ἡ Φηγός, ἡ κυπάρισσος, ἡ ἄμμος, and ψάμμος, 'the sand;' ἀσάμινθος, 'the bathing-tub;' ἄσβολος, 'the soot;' ἄσφαλτος, 'asphaltus;' ἀτραπός, or ἀταρπός, 'the way;' βάλανος, 'the acorn;' βάσανος, 'the touch-stone, the proof;' γνάθος, 'the jaw-bone;' γύψος, 'the gypsum;' δέλτος, 'the writing tablet;' δοκός, 'the beam;' δρόσος, 'the dew;' κάμινος, 'the baking oven;' κάπετος, 'the pit;' κάρδοπος, 'the kneading-trough;' κέλευθος, 'the path;' κέρκος, 'the tail;' κιβωτός, 'the chest;' κόπρος, 'the manure;' λέκιθος, 'the yolk of an egg;' λήκυθος, 'the oil-flask;' μίλτος, 'a red colour;' ἡ νόσος, 'the disease;' ἡ ὁδός, 'the way, and it's compounds;' πλίνθος, 'the tile;' πρόχους, —χους, 'the water-pot;' πύελος, 'the trough;' ῥάβδος, 'the staff;' σορός, 'the coffin;' σποδός, 'the ashes, dust;' ὕαλος, 'amber, glass;' χηλός, 'the chest;' ψήφος, 'the pebble.'

The following are *common*: 1. denominations of persons, which may be either male or female, e. g. ἄγγελος, 'the messenger,' male or female; ἀμφίπολος, 'the servant, the maid-servant.' 2. Names of animals, e. g. ὁ, ἡ γέρας, ὁ, ἡ ἄρκτος. Again, ὁ, ἡ ἄτρακτος, 'the spindle;' ὁ, ἡ βάρβιτος, 'the lyre;' ὁ, ἡ θάμνος, 'the bush;' ὁ, ἡ θεός, 'the god, the goddess;' ὁ, ἡ λίθος, 'the stone,' &c. The greater number are adjectives of two terminations.

Substantives in ος, which follow the third declension, are all *neuter*.

ους are *masculine*, except τὸ οὔς, which comes from οὐας. βοῦς is *common*, since it signifies 'a bull' and 'a cow.'

υ are *neuter*, πῦρ, ῥάπυ, γόνυ, δόρυ, ἄστυ.

υν are *masculine*.

υρ are *masculine*, except τὸ πῦρ, ὁ, ἡ μάρτυρ.

υς are *feminine*, except ὁ βότρυς, 'the bunch of grapes;' ὁ θρήνυς, 'the stool;' ὁ ἰχθύς, 'the fish;' ὁ μῦς, 'the mouse;' ὁ νέκυς, 'the corpse;' ὁ στάχυς, 'the ear of corn;' ὁ πῆχυς, 'the ell,' 'the arm;' ῥς and σῦς are *common*.

ψ are *masculine*, except ἡ λαίλαψ, 'the storm;' ἡ φλέψ, 'the rain;' ἡ χέρψ, 'the water for washing;' ἡ ὄψ, 'the voice;' ἡ καλαῦροψ, 'the shepherd's crook.'

ω are *feminine*, e. g. ἡ πειθώ, ἡ ἡχώ.

ων are *masculine*. 1. those which make οντος in the genitive, e. g. δράκων, δράκοντος. 2. the greater part of those which have ωνος in the genitive: except ἡ ἄλων, 'the threshing-floor;' ἡ γλήχων, 'penny-royal;' ἡ μήκων, 'the poppy;' [ἡ τρήρων, 'the shy dove'] αἰών, 'life,' is also *feminine*. So also ὁ, ἡ κώδων, ὁ, ἡ αὐλών. Those which have ονος in the genitive are *feminine*, e. g. ἡ χελιδών, 'the swallow;' except ὁ ἄκμων, 'the anvil.' Many are *common*, as ὁ, ἡ ἡγεμῶν, 'the guide, male or female;' ὁ, ἡ ἀλεκτρυών, 'the cock,' 'the hen;' ὁ, ἡ ἀηδών, 'the nightingale;' ὁ, ἡ δαίμων, 'the god,' 'the goddess;' ὁ, ἡ κύων.

The Attic termination ων for ον in the second declension is of the *neuter* gender, e. g. τὸ ἀνώγειω, τοῦ—γειω.

ωρ are *masculine*, except ἡ ἀλέκτωρ, 'the unmarried virgin;' ἡ ἄωρ, 'the bride,' and the *neuter*; τὸ ἔλωρ, 'the capture,' 'game,' 'spoil;' τὸ ἔλδωρ or ἱέλδωρ, 'the wish;' τὸ ὕδωρ, 'the water;' τὸ τέκμωρ, 'the object, aim.'

ως are, in the third declension, 1. ὦς, ὅς *feminine*, e. g. ἡ αἰδώς, ἡ ἠώς. 2. ως, ωτος and ωος *masculine*, e. g. ὁ ἔρως, 'the love;' ὁ γέλως, ωτος, 'the laughter;' ὁ φῶς, φωτός, 'the man;' ὁ χρώς, χρωτές, 'the skin;' ὁ κάλως, wός, 'the rope;' ὁ θῶς, θωός, 'the jackall;' ὁ δμῶς, wός, 'the slave;' ὁ ἥρως, ωος. Except τὸ φῶς, φωτός, 'the light.' 3. In the second declension the Attic termination ως, ω is of the *masculine* gender.

The following are *feminine*, ἡ γάλως, γάλω, and γάλωος, and ἡ ἄλως, ἄλω, and ἄλωος. χρέως, gen. τοῦ χρέως, is *neuter*.

The dialect varies also the gender of the substantives, e. g. βᾶτος, is *masculine* in Attic, otherwise *feminine*.

βῶλος, is *feminine* in Attic, in the others *masc*.

ῥῶς, which otherwise is *fem.* was used as *masc.* by the Peloponnesians.

ἵπος, 'the press,' 'the mouse-trap,' is *masc.*; but in the sense of 'burden,' 'weight,' it is *fem.*

κίων, 'the column,' is *masc.* in the Attic dialect, but *fem.* in Ionic and Doric.

κῆρις, 'the bug,' is *masc.* in the old authors; in the modern *fem.*

λιμός, which otherwise is *masc.* was *feminine* in Doric.

ὄμφαξ, 'an unripe grape,' was *fem.* in Attic; otherwise *masc.*

σκότος, also *masculine* in Attic; in other dialects *neuter*.

στάμνος, 'a wine vessel,' used as *fem.* by the Attics, as *masc.* by the Peloponnesians.

τάριχος, 'salted meat,' was used as *masc.* by the Dorians, Ionians, and others; by the Attics alone as *neuter* also.

ῥαλος, or ῥελος, was also *fem.* in Attic; in other dialects only *masc.*

φθείρ, 'the louse,' was used as *masculine* by the Attics; by the others only as *feminine*.

The difference in the meaning of a word has also sometimes an influence in varying the gender.

ὁ ζυγός, 'the yoke;' τὸ ζυγόν, 'the balance.'

ὁ θόλος, 'the dirt;' ἡ θόλος, 'the hot-house,' 'the covered roof.'

ὁ ἵππος, 'the horse,' ἡ ἵππος (the mare) cavalry.

ὁ λέκιθος, 'broth made of pulse;' ἡ λέκιθος, 'the yolk of an egg.'

ὁ λίθος, 'the stone;' ἡ λίθος, 'the precious stone.'

ὁ νῶτος, 'the back of an animal;' τὸ νῶτον, 'the back of a man.'

ὁ στύραξ, 'the shaft of the javelin;' ἡ στύραξ, 'the storax.'

ὁ χάραξ, 'the palisade;' ἡ χάραξ, 'the stake to which the vine is fastened.'

In some substantives, which are not *common*, the *feminine gender* is indicated by a peculiar termination, so that either the termination *ις* is annexed to the *masculine*, as Ἕλλη^ν, Ἑλληνίς, or the termination of the *masculine* is changed. In the latter case the following are changed:

ης—into *ις*, e. g. δεσπότης, ‘the master;’ δεσπότις, ‘the mistress;’ πολίτης, ‘the citizen;’ πολίτις, ‘the female citizen;’ ἀρτοποιῆς, ‘the seller of bread;’ ἀρτόπωλις, ‘the female seller of bread.’—Into *τρια*, ποιητής, ‘the poet, ποιήτρια, καθαριστής, καθαρίστρια. This takes place in substantives which are formed from the third person perf. pass. of verbs.—Into *τρις*, as ἀλέτης, ἀλετρίς, ὀρχηστής, ὀρχηστρίς, αὐλητής, αὐλητρίς.

The form *τρις* was more frequently used by the Attics in some words than *τρια*.

From *πένης* and *θής* come the forms *πένησσα* and *θήσσα*.

ος—into *α*, when a vowel or a *ρ* precedes the termination, e. g. ἐκυρός, ἐκυρά, in Attic.—Into *η*, in the rest of the cases, e. g. δούλος, δούλη.—Into *ις*, e. g. στρατηγός, στρατηγίς, αἰχμάλωτος, αἰχμαλωτίς, κάπηλος, καπηλίς, ξύμμαχος, ξυμμαχίς, as an adjective, τύραννος, τυραννίς, &c.—Into *αινα* only in some, e. g. θεός, θείαινα, λύκος, λύκαινα. In the Alexandrian dialect the form *ισσα* was used διάκονος, διακόνισσα.

αξ and *αψ* into *ασσα*, e. g. ἄναξ, ἄνασσα; φάψ, φάσσα; yet from κόλαξ, κολακίς, from προφύλαξ, προφυλακίς.

ευς into *εια*, e. g. ἱερεύς, ἱέρεια, βασιλεύς, βασίλεια.—Into *ις* and *ισσα*, βαλανεύς, βαλανίς, βασιλεύς, βασιλίς, and βασίλισσα; the latter, however, rarely in Attic. So also βελάνισσα, πανδόκισσα, Αἰθιοπίσσα. They said also ἡ γραμματεὺς.—The Doric or Macedonic dialect had, besides, the form βατίλιννα.

ηρ into *ειρα*, e. g. σωτήρ, σώτειρα, δοτήρ, δότεира. σημαντρίς as an adjective, e. g. σημαντρίς γῆ, comes from σημαντήρ.

ιξ into *ισσα*, e. g. Φοῖνιξ, Φοίνισσα, Κίλιξ, Κίλισσα.

υς into *υσσα*, e. g. Λίβυς, Λίβυσσα.

ωρ into *ειρα*, e. g. πανδαμάτωρ, πανδαμάτειρα. The *fem.* of συλλήπτωρ is συλλήπτρια. Yet probably the basis of them is in the obsolete forms πανδαματήρ and συλλήπτῃς.

ων into αйна, λέων, λέαινα, δράκων, δράκαινα, Λάκων, Λάκαινα, θεράπων, θεράπαινα, ἄλεκτρυών, ἄλεκτρίαινα.

Note. For θεράπαινα also occurs θεράπνη.

ως—into ωίς, ωίνη, e. g. δμῶς, δμωίς, ἥρως, ἥρωίς, and ἥρωίνη, or ἥρῳνη. Also ἥρώισσα.—Into ας, e. g. Τρῶς, Τρωάς.

Heterogenea.

Several substantives have, in the plural, a different gender and termination from those in the singular. This is called μεταπλασμός γένους, transformation of the gender, and the word itself ἑτερογενής. This metaplasmos is founded probably on different forms of the same substantive, of which one remains in use in the singular, the other in the plural. The following are of this nature :

ὁ δεσμός, in plural, τὰ δεσμά, which was used chiefly in the Attic dialect, the plural δεσμοί was the common Greek. Yet we find δεσμούς also.

ὁ δίφρος, in the plural τὰ δίφρα.

ὁ θεσμός, ' the decree,' plur. τὰ θεσμά.

ἡ κέλευθος, ' the way,' plur. τὰ κέλευθα.

ὁ κύκλος, ' the circle,' plur. τὰ κύκλα, ' the wheels ;' also κύκλοι.

ὁ λύχνος, ' the lamp,' plur. τὰ λύχνα.

ὁ σῖτος, ' corn,' plur. τὰ σῖτα.

ὁ σταθμός, plur. τὰ σταθμά.

ὁ Τάρταρος, plur. τὰ Τάρταρα.

In these substantives the singular does not occur as neuter. Again, the following, which are considered as belonging to this class, are found neuter in the singular : τὰ νῶτα from τὸ νῶτον, τὰ ἑρετμά from τὸ ἑρετόν, τὰ ζυγά from τὸ ζυγόν.

The following neuter in the plural are more rare : τὰ δρυμέα from ὁ δρυμός, τὰ δάκτυλα from ὁ δάκτυλος, τὰ τράχηλα from ὁ τράχηλος, τὰ ρύπα from ὁ ρύπος.

ADNOUN.

Adjectives are declined like substantives.

Declension of adjectives are *three* ;

The first of *three* terminations ;

The second of *two* ;

The third of *one*.

OF THREE TERMINATIONS.

	These end in	
M.	F.	N.
ος,	α,	ον *.
ος,	η,	ον †.
ας,	ασα,	αν.
ας,	αινα,	αν.
εις,	εισα,	εν.
εις,	εσσα,	εν ‡.
ην,	εινα,	εν.
ους,	ουσα,	ον.
ους,	ουσσα,	ουν.
υς,	εια,	υ.
υς,	υσα,	υν.
ων,	ωσα,	ων.
ων,	ουσα,	ον.
ων,	ουσα,	ουν.
ως,	ωσα,	ως.
ως,	υια,	ος.

* Εος, εα, εον, is contracted into οὔς, ᾧ, οὔν, as ἀργύρ-εος, ἑα, εον, into ἀργυρ-οὔς, ᾧ, οὔν.

† Οος, οη, οον, and εος, εη, εον, are contracted into οὔς, ῆ, οὔν ; as ἀπλ-όος, όη, όον, into ἀπλ-οὔς, ῆ, οὔν ; χρύσ-εος, ἑη, εον, into χρυσ-οὔς, ῆ, οὔν.

‡ Μελιτό-εις, εσσα, εν, is contracted into μελιτ-οὔς, οὔσσα, οὔν ; τιμή-εις, εσσα, εν, into τιμ-ῆς, ῆσσα, ῆν.

Adjectives in *ος* pure and *ρος* make the feminine in *α* ; other adjectives in *ος* make it in *η*.

Singular.	Dual.	Plural.
N. μακρ-ὅς, ἃ, ὄν,		N. μακρ-οὶ, αὶ, ἃ,
G. μακρ-οῦ, ᾧς, οῦ,	N.A.V. μακρ-ῶ, ἅ, ὠ,	G. μακρ-ῶν,
D. μακρ-ῶ, ᾧ, ῶ,		D. μακρ-οῖς, αῖς, οῖς,
A. μακρ-όν, ἄν, ὄν,	G.D. μακρ-οῖν, αῖν, οῖν.	A. μακρ-οὺς, ἄς, ἃ,
V. μακρ-ῆ, ἃ, ὄν.		V. μακρ-οῖ, αὶ, ἃ.

Adjectives in *εος* and *οος*, not preceded by *ρ*, make the Feminine in *η*.

The Middle and New Attics use the termination *ος* for masculine and feminine, particularly in compounds and derivatives.

Singular.	} In the Dual and Plural like μακρός.	
N. καλ-ὅς, ἡ, ὄν,		
G. καλ-οῦ, ᾧς, οῦ,		
D. καλ-ῶ, ᾧ, ῶ,		
A. καλ-όν, ἄν, ὄν,		
V. καλ-ῆ, ἡ, ὄν,		

Four Adjectives, ἄλλος, τηλικούτος, τοιοῦτος, τοσοῦτος ; and four pronouns, ὅς relative, αὐτός, and its compounds, οὗτος, ἐκεῖνος, make the neuter in *ο*.

Τοιοῦτον, τοσοῦτον, and ταῦτόν, neuters, are sometimes found.

Some Adjectives in *ος* have both their masculine and feminine in *ος*, and their Neuter in *ον* ; as ὁ ἡ κόσμιος, τὸ κόσμιον, elegant. Also some in *ως* have their masculine and feminine in *ως*, and the neuter in *ων* ; as ὁ ἡ εὐγέως, τὸ εὐγέων, fruitful. Πρᾶος, meek, has πραεῖα in the feminine, and πραῶν in the neuter.

Singular.

N.	πᾶς,	πάσα,	πᾶν,
G.	παντὸς,	πάσης,	παντὸς,
D.	παντὶ,	πάσῃ,	παντὶ,
A.	πάντα,	πᾶσαν,	πᾶν,
V.	πᾶς,	πᾶσα,	πᾶν.

Dual.

N. A. V.	πάντε,	πάσα,	πάντε,
G. D.	πάντοι,	πάσαι,	πάντοι.

Plural.

N.	πάντες,	πᾶσαι,	πάντα,
G.	πάντων,	πασῶν,	πάντων,
D.	πᾶσι,	πάσαις,	πᾶσι,
A.	πάντας,	πάσας,	πάντα,
V.	πάντες,	πᾶσαι,	πάντα.

Singular.

N.	μέλ-ας,	αινα,	αν,
G.	μέλ-ανός,	αίνης,	ανός,
D.	μέλ-ανι,	αίνῃ,	ανι,
A.	μέλ-ανα,	αιναν,	αν,
V.	μέλ-αν,	αινα,	αν.

Dual.

N. A. V.	μέλ-ανε,	αίνα,	ανε,
G. D.	μέλ-άνοι,	αίναι,	άνοι.

Plural.

N.	μέλ-ανες,	αιναι,	ανα,
G.	μέλ-άνων,	αινῶν,	άνων,
D.	μέλ-ασι,	αίναις,	ασι,
A.	μέλ-ανας,	αίνας,	ανα,
V.	μέλ-ανες,	αιναι,	ανα.

Singular.

N.	τυπ-εἰς,	εἷσα,	ἐν,
G.	τυπ-έντος,	εἴσης,	έντος,
D.	τυπ-έντι,	εἴσῃ,	έντι,
A.	τυπ-έντα,	εἷσαν,	ἐν,
V.	τυπ-εἰς,	εἷσα,	ἐν.

Dual.

N. A. V.	τυπ-έντε,	εἷσα,	έντε,
G. D.	τυπ-έντοι,	εἷσαι,	έντοι.

Plural.

N.	τυπ-έντες,	εἷσαι,	έντα,
G.	τυπ-έντων,	εἰσῶν,	έντων,
D.	τυπ-εἴσι,	εἷσαις,	εἴσι,
A.	τυπ-έντας,	εἷσας,	έντα,
V.	τυπ-έντες,	εἷσαι,	έντα.

Singular.

N.	χαρί-εις,	εσσα,	εν,
G.	χαρί-έντος,	έσσης,	έντος,
D.	χαρί-έντι,	έσση,	έντι,
A.	χαρί-έντα,	εσσαν,	εν,
V.	χαρί-ει οἱ εν,	εσσα,	εν.

Dual.

N. A. V.	χαρί-έντε,	έσσα,	έντε,
G. D.	χαρί-έντοι,	έσσαι,	έντοι.

Plural.

N.	χαρί-έντες,	εσσαι,	έντα,
G.	χαρί-έντων,	εσσῶν,	έντων,
D.	χαρί-εἰσι,	έσσαις,	εἰσι,
A.	χαρί-έντας,	έσσας,	έντα,
V.	χαρί-έντες,	εσσαι,	έντα.

Singular.

N.	τέρ-ην,	είνα,	εν,
G.	τέρ-ενος,	είνης,	ενος,
D.	τέρ-ενι,	είνῃ,	ενι,
A.	τέρ-ενα,	είναν,	εν,
V.	τέρ-εν,	είνα,	εν.

Dual.

N.A.V.	τέρ-ενε,	είνα,	ενε,
G.D.	τέρ-ένοιιν,	είναιιν,	ένοιιν.

Plural.

N.	τέρ-ενες,	είναι,	ενα,
G.	τέρ-ένων,	είνων,	ένων,
D.	τέρ-εσι,	είναις,	εσι,
A.	τέρ-ενας,	είνας,	ενα,
V.	τέρ-ενες,	είναι,	ενα.

Singular.

N.	δούς,	δοῦσα,	δόν,
G.	δόντος,	δούσης,	δόντος,
D.	δόντι,	δούσῃ,	δόντι,
A.	δόντα,	δοῦσαν,	δόν,
V.	δούς,	δοῦσα,	δόν.

Dual.

N.A.V.	δόντε,	δούσα,	δόντε,
G.D.	δόντοιιν,	δοῦσαιιν,	δόντοιιν.

Plural.

N.	δόντες,	δοῦσαι,	δόντα,
G.	δόντων,	δουσῶν,	δόντων,
D.	δοῦσι,	δούσαις,	δοῦσι,
A.	δόντας,	δούσας,	δόντα,
V.	δόντες,	δοῦσαι,	δόντα.

Singular.

N.	πλακ-οῦς,	οὔσσα,	οὔν,
G.	πλακ-οὔντος,	οὔσσης,	οὔντος,
D.	πλακ-οὔντι,	οὔσῃ,	οὔντι,
A.	πλακ-οὔντα,	οὔσσαν,	οὔν,
V.	πλακ-οὔν	οὔσσαι,	οὔν.

Dual.

N.A.V.	πλακ-οὔντε,	οὔσσα,	οὔντε,
G.D.	πλακ-οὔντοιιν,	οὔσαιιν,	οὔντοιιν.

Plural.

N.	πλακ-οὔντες,	οὔσαι,	οὔντα,
G.	πλακ-οὔντων,	οὔσῶν,	οὔντων,
D.	πλακ-οὔσι,	οὔσαις,	οὔσι,
A.	πλακ-οὔντας,	οὔσας,	οὔντα,
V.	πλακ-οὔντες,	οὔσαι,	οὔντα.

Singular.

N.	ὀξ-ὺς*,	εῖα,	ὺ,
G.	ὀξ-έος,	εἰας,	έος,
D.	ὀξ-εῖ,	εῖ,	εῖ, εῖ,
A.	ὀξ-ὺν,	εῖαν,	ὺ,
V.	ὀξ-ὺ,	εῖα,	ύ.

Dual.

N.A.V.	ὀξ-έε,	εἰα,	έε,
G.D.	ὀξ-έοιιν,	εἰαιιν,	έοιιν.

Plural.

N.	ὀξ-έες,	εῖς,	εἰαι,	έα,
G.	ὀξ-έων,	εἰῶν,	έων,	
D.	ὀξ-έσι,	εἰαῖς,	έσι,	
A.	ὀξ-έας,	εῖς,	εἰας,	έα,
V.	ὀξ-έες,	εῖς,	εἰαι,	έα †.

* The masculine form of Adjectives in *ὺς* is applied to feminine nouns, as ἡδὺς ἀντμῆ.

† These Adjectives sometimes form the accusative singular in *εα*, as εὐρέα πόντον.

Singular.

N.	Ζευγν-ὕς,	ῥσα,	ὕν,
G.	Ζευγν-ύντος,	ύσης,	ύντος,
D.	Ζευγν-ύντι,	ύση,	ύντι,
A.	Ζευγν-ύντά,	ῥσαν,	ύν,
V.	Ζευγν-ὕς,	ῥσα,	ύν.

Dual.

N.A.V.	Ζευγν-ύντε,	ύσα,	ύντε,
G.D.	Ζευγν-ύντοι,	ύσαι,	ύντοι.

Plural.

N.	Ζευγν-ύντες,	ῥσαι,	ύντα,
G.	Ζευγν-ύντων,	υσῶν,	ύντων,
D.	Ζευγν-ύσι,	ύσαι,	ύσι,
A.	Ζευγν-ύντας,	ύσας,	ύντα,
V.	Ζευγν-ύντες,	ῥσαι,	ύντα.

Singular.

N.	τιμ-ῶν,	ῶσα,	ῶν,
G.	τιμ-ῶντος,	ώσης,	ῶντος,
D.	τιμ-ῶντι,	ώση,	ῶντι,
A.	τιμ-ῶντα,	ῶσαν,	ῶν,
V.	τιμ-ῶν,	ῶσα,	ῶν.

Dual.

N.A.V.	τιμ-ῶντε,	ώσα,	ῶντε,
G.D.	τιμ-ῶντοι,	ώσαι,	ῶντοι.

Plural.

N.	τιμ-ῶντες,	ῶσαι,	ῶντα,
G.	τιμ-ῶντων,	ωσῶν,	ῶντων,
D.	τιμ-ῶσι,	ώσαι,	ῶσι,
A.	τιμ-ῶντας,	ώσας,	ῶντα,
V.	τιμ-ῶντες,	ῶσαι,	ῶντα.

Singular.

N.	ἐκ-ὼν,	οῦσα,	ὸν,
G.	ἐκ-όντος,	ούσης,	όντος,
D.	ἐκ-όντι,	ούση,	όντι,
A.	ἐκ-όντα,	οῦσαν,	ὸν,
V.	ἐκ-ὼν,	οῦσα,	ὸν.

Dual.

N. A. V.	ἐκ-όντε,	ούσα,	όντε,
G. D.	ἐκ-όντοι,	ούσαι,	όντοι.

Plural.

N.	ἐκ-όντες,	οῦσαι,	όντα,
G.	ἐκ-όντων,	ουσῶν,	όντων,
D.	ἐκ-οῦσι,	ούσαι,	οῦσι,
A.	ἐκ-όντας,	ούσας,	όντα,
V.	ἐκ-όντες,	οῦσαι,	όντα.

Singular.

N.	τυπ-ῶν,	οῦσα,	οῦν,
G.	τυπ-οῦντος,	ούσης,	οῦντος,
D.	τυπ-οῦντι,	ούση,	οῦντι,
A.	τυπ-οῦντα,	οῦσαν,	οῦν,
V.	τυπ-ῶν,	οῦσα,	οῦν.

Dual.

N.A.V.	τυπ-οῦντε,	ούσα,	οῦντε,
G.D.	τυπ-οῦντοι,	ούσαι,	οῦντοι.

Plural.

N.	τυπ-οῦντες,	οῦσαι,	οῦντα,
G.	τυπ-οῦντων,	ουσῶν,	οῦντων,
D.	τυπ-οῦσι,	ούσαι,	οῦσι,
A.	τυπ-οῦντας,	ούσας,	οῦντα,
V.	τυπ-οῦντες,	οῦσαι,	οῦντα.

Singular.			Singular.		
N. ἔστ-ὤς,	ῶσα,	ὤς,	N. τετυφ-ὤς,	υῖα,	ὀς,
G. ἔστ-ῶτος,	ῶσης,	ῶτος,	G. τετυφ-ότος,	υῖας,	ότος,
D. ἔστ-ῶτι,	ῶση,	ῶτι,	D. τετυφ-ότι,	υῖα,	ότι,
A. ἔστ-ῶτα,	ῶσαν,	ὤς,	A. τετυφ-ότα,	υῖαν,	ὀς,
V. ἔστ-ὤς,	ῶσα,	ός.	V. τετυφ-ὤς,	υῖα,	ός.
Dual.			Dual.		
N. A. V. ἔστ-ῶτε,	ῶσα,	ῶτε,	N. A. V. τετυφ-ότε,	υῖα,	ότε,
G. D. ἔστ-ῶτοιν,	ῶσαιν,	ῶτοιν.	G. D. τετυφ-ότοιν,	υῖαιν,	ότοιν.
Plural.			Plural.		
N. ἔστ-ῶτες,	ῶσαι,	ῶτα,	N. τετυφ-ότες,	υῖαι,	ότα,
G. ἔστ-ῶτων,	ῶσῶν,	ῶτων,	G. τετυφ-ότων,	υῖῶν,	ότων,
D. ἔστ-ῶσι,	ῶσαις,	ῶσι,	D. τετυφ-όσι,	υῖαις,	όσι,
A. ἔστ-ῶτας,	ῶσας,	ῶτα,	A. τετυφ-ότας,	υῖας,	ότα,
V. ἔστ-ῶτες,	ῶσαι,	ῶτα.	V. τετυφ-ότες,	υῖαι,	ότα.

OF TWO TERMINATIONS.

These end in

M. F.	N.	M. F.	N.
ος,	ον,	ους,	ουν,
ας,	αν,	υς,	υ,
ην,	εν,	ων,	ον,
ης,	ες,	ωρ,	ορ,
ις,	ι,	ως,	ων.

Singular.		Dual.		Plural.	
N. ἐνδοξ-ος,	ον,	N. A. V. ἐνδόξω,		N. ἐνδοξ-οι,	α,
G. ἐνδόξου,				G. ἐνδόξων,	
D. ἐνδόξω,		G. D. ἐνδόξοιν.		D. ἐνδόξοις,	
A. ἐνδόξον,				A. ἐνδόξ-ους,	α,
V. ἐνδοξ-ε,	ον.			V. ἐνδοξ-οι,	α.

Sing.	Dual.	Plur.
N. αἰν-ας, αν,		N. αἰν-αντες, αντα,
G. αἰναντος,	N A. V. αἰναντε,	G. αἰνάντων,
D. αἰναντι,	G. D. αἰνάντοιιν.	D. αἰνάσι,
A. αἰν-αντα, αν,		A. αἰν-αντας, αντα,
V. αἰναν.		V. αἰν-αντες, αντα.

Sing.	Dual.	Plural.
N. ἄρρ-ην, εν,		N. ἄρρ-ενες, ι ενα,
G. ἄρρενος,	N. A. V. ἄρρενε,	G. ἄρρένων,
D. ἄρρενι,	G. D. ἄρρένοιιν.	D. ἄρρεσι,
A. ἄρρ-ενα, εν,		A. ἄρρ-ενας, ενα,
V. ἄρρεν.		V. ἄρρ-ενες, ενα.

Sing.	Dual.	Plural.
N. ἄληθ-ης, ἐς,		N. ἄληθ-έες, εῖς, έα, ἡ,
G. ἄληθ-έος, οὔς,	N. A. V. ἄληθ-έε, ἡ,	G. ἄληθ-έων, ὦν,
D. ἄληθ-εῖ-εῖ,	G. D. ἄληθ-έοιν, οῖν.	D. ἄληθέσι,
A. ἄληθ-έα, ἡ, ἐς,		A. ἄληθ-έας, εῖς, έα, ἡ,
V. ἄληθές.		V. ἄληθ-έες, εῖς, έα, ἡ.

Sing.	Dual.	Plural.
N. εὐχαρ-ις, ι,		N. εὐχάρ-ιτες, ιτα,
G. εὐχάριτος,	N. A. V. εὐχάριτε,	G. εὐχαρίτων,
D. εὐχάριτι,	G. D. εὐχαρίτοιιν.	D. εὐχάρισι,
A. εὐχάρ-ιτα, ιν, ι,		A. εὐχάρ-ιτας, ιτα,
V. εὐχαρι.		V. εὐχάρ-ιτες, ιτα.

Sing.	Dual.	Plural.
N. δίπ-ους, ουν,		N. δίπ-οδες, οδα,
G. δίποδας,	N. A. V. δίποδε,	G. διπόδων,
D. δίποδι,	G. D. διπόδοιν.	D. δίποσι,
A. δίπ-οδα, ουν, ουν,		A. δίπ-οδας, οδα,
V. δίπ-ους, ου, ουν.		V. δίπ-οδες, οδα.

Sing.	Dual.	Plural.
N. ἄδακρ-υς, υ,	N. A. V. ἀδάκρυε,	N. ἀδάκρ-υες, υς, υα,
G. ἀδάκρυος,	G. D. ἀδακρύοιν.	G. ἀδακρύων,
D. ἀδάκρυι,		D. ἀδάκρυσι,
A. ἄδακρ-υν, υ,		A. ἀδάκρ-υας, υς, υα,
V. ἄδακρυ.		V. ἀδάκρ-υες, υς, υα.

Sing.	Dual.	Plural.
N. σῶφρ-ων, ον,	N. A. V. σῶφρονε,	N. σῶφρ-ονες, οναί,
G. σῶφρονος,	G. D. σωφρόνοιν.	G. σωφρόνων,
D. σῶφροσι,		D. σῶφροσι,
A. σῶφρ-ονα, ον,		A. σῶφρ-ονας, ονα,
V. σῶφρον.		V. σῶφρ-ονες, ονα.

Sing.	Dual.	Plural.
N. μεγαλήτ-ωρ, ορ,	N. A. V. μεγαλήτορε,	N. μεγαλήτ-ορες, ορα,
G. μεγαλήτορος,	G. D. μεγαλητόροιν.	G. μεγαλητόρων,
D. μεγαλήτορι,		D. μεγαλήτορσι,
A. μεγαλήτ-ορα, ορ,		A. μεγαλήτ-ορας, ορα,
V. μεγαλήτορ.		V. μεγαλήτ-ορες, ορα.

Sing.	Dual.	Plural.
N. εὐγε-ως, ων,	N. A. V. εὐγεω,	N. εὐγε-ω, ω,
G. ὕγεω,	G. D. εὐγεων.	G. εὐγεων,
D. εὐγεω,		D. εὐγεως,
A. εὐγεων,		A. εὐγε-ως, ω,
V. εὐγε-ως, ων.		V. εὐγε-ω, ω.

Like σῶφρων, are declined Comparatives; but they syncope and contract the A. Sing. and the N. A. V. Plur. thus :

S. A.	μείζ-ονα,	οα,	ω.
Pl. N. V.	μείζ-ονες,	οες, ους—ονα,	οα, ω.
	A.	μειζ-ονας,	οας, ους—ονα, οα, ω.

OF ONE TERMINATION.

These are, the Cardinal Numbers from πεντὲ to ἑκατὸν, inclusive.

Some of these are Masc. and Fem. only. Such are, 1. those formed with a noun unaltered in the last syllable, as εὔριν; μακραύχην, μακρόχειρ. 2. derived from πατήρ and μήτηρ, as ἀπάτωρ, ὁμομήτωρ. 3. in ης, ητος, and ως, ωτος, as ἀδμής, ἡμιθνής, ἀγνώς. 4. ending in ξ and ψ, as ἄρπαξ, αἰγίλιψ. 5. in ας, αδος, and ις, ιδος, as Φυγὰς, ἀναλκις.

In this case neuter is expressed by another adjective: thus for the neuter of ἄρπαξ, ἄρπακτικὸν is used.

IRREGULAR ADJECTIVES.

Μέγας and πολὺς have only the Nom. Acc. and Voc. Masc. and Neuter of the Singular, and borrow the other cases from μεγάλ-ος, η, ον, and πολλ-ὸς, ἡ, ὄν: thus,

Sing.	Sing.
N. ΜΕΓΑΣ, μεγάλη, ΜΕΓΑ,	N. ΠΟΛ'ΥΣ, πολλή, ΠΟΛ'Υ,
G. μεγάλ-ου, ης, ου,	G. πολλ-οῦ ἥς, οῦ,
D. μεγάλ-ω, η, ω,	D. πολλ-ῶ ῆ, ῶ,
A. ΜΕΓΑΝ, μεγάλην, ΜΕΓΑ,	A. ΠΟΛ'ΥΝ, πολλήν, ΠΟΛ'Υ,
V. ΜΕΓΑ, μεγάλη, ΜΕΓΑ.	V. ΠΟΛ'Υ, πολλή, ΠΟΛΥ.
Dual.	Dual.
N. A. V. μεγάλ-ω, α, ω,	N. A. V. πολλ-ῶ, ἄ, ῶ,
G. D. μεγάλ-οιν, αιν, οιν.	G. D. πολλ-οῖν, αῖν, οῖν.
Plur.	Plur.
N. μεγάλ-οι, αι, α,	N. πολλ-οί, αἱ, ἄ,
G. μεγάλων,	G. πολλῶν,
D. μεγάλ-οις, αις, οἰς,	D. πολλ-οῖς, αῖς, οῖς,
A. μεγάλ-ους, ας, α,	A. πολλ-οὺς, ἄς, ἄ,
V. μεγάλ-οι, αι, α.	V. πολλ-οί, αἱ, ἄ.

To these may be added μάκαρ, μάκαιρα.

The Poets decline the Masc. of πολὺς like ὀξύς.

COMPARISON.

The Comparative is formed by the addition of τερος, and the Superlative by the addition of τατος, to the Nominative; as μάκαρ, μακάρ-τερος, μακάρ-τατος.

Adjectives in *ος* drop *ς*; as μακρ-ός, ὅτερος, ὅτατος. If the penultima is short, *ο* is changed into *ω*; as σοφ-ός, ὠτερος, ὠτάτος.—Otherwise *four* short syllables would come together. To avoid *three*, Homer sometimes lengthens a short one.

Adjectives in *εις* drop *ι*; as χαρί-εις, ἑστέρος, ἑστάτος.

Adjectives in *ας*, *ης*, and *υς*, add *τερος* and *τατος* to the neuter, as μέλας, μελάν-τερος, τατος. Adjectives in *ων* to the Nom. Plur. Masc. as σώφρων, σωφρονέσ-τερος, τατος.

Πέπων forms πεπαίτερος; πῖων, πιότερος; μέσος, μεσαίτερος, μεσαίτατος.

IRREGULAR COMPARISON.

In *ων*, *ιστος*.

αἰσχρὸς,	αἰσχίων,	αἴσχιστος.
ἔχθρὸς,	ἔχθίων,	ἔχθιστος.
καλὸς,	καλλίων,	καλλιστος.
κυδῖος,	κυδίων,	κυδίστος.
ῥάδιος,	ῥάων,	ῥᾶστος.
τερπνὸς,	τερπνίων,	τέρπνιστος.
φίλος,	φιλίων,	φίλιστος.

These are formed from the substantives ἔχθος, κάλλος, &c. φίλος makes also φίλ-τερος, τατος.

Βαθὺς, βραδὺς, βραχύς, γλυκὺς, ἡδὺς, παχύς, ταχύς, &c. make *ων*, *ιστος*, as well as *τερος*, *τατος*. Πρέσβυς and ὠκὺς sometimes form the superlative πρέσβιστος, ὠκιστος. Some of those also change the last syllable into *σων*, as βαθὺς, βάσσω; γλυκὺς, γλύσσω; ταχύς, θάσσω, &c.

In *ιστερος*, *ιστατος*.

λάλος,	λαλίστερος,	λαλίστατος.
ὀλίγος,	ὀλιγίστερος,	ὀλιγίστατος.
ἄρπαξ,	ἀρπαγίστερος.	
βλάξ,	βλακίστερος.	
ψευδής,		ψευδίστατος, &c.

Some are formed by the Attics in *αιτερος*, *αιτατος*; some by the Attics and Ionics in *εστερος*, *εστατος*.

ἀγαθός,	ἀμείνων,	}	ἄριστος.
	ἀρείων,		
	βελτίων,	}	βέλτιστος.
	βέλτερος,		
	κρείσσων,	}	κράτιστος.
	κρείττων,		
	κάρρων,	}	λῷστος.
	λοίων,		
	λῶων,	}	λῷστος.
	Φέρτερος,		
		}	Φέρτατος,
		}	Φέριστος,
		}	Φέρτιστος.

Ἀγαθώτατος is rarely found.

In the application of these different words to ἀγαθός, that adjective must be understood to signify not only *good*, but *brave*.

κακός,	κακώτερος,	}	κάκιστος.
	κακίων,		
	χειρόρων,	}	χειρίστος.
	χερείων,		
μακρός,	μακρότερος,	}	μακρότατος,
	μάσσων,		μήκιστος.
μέγας,	μείζων,	}	μέγιστος.
	μικρότερος,		
μικρός,	μείστος,	}	μειῖστος.
	μείων,		
	ἐλάσσων,	}	ἐλάχιστος.
	ἥσσων,		ἥκιστος.
πολύς,	πλέων,	}	πλεῖστος.
	πλείων,		

Sometimes a double comparison is found; as from *χείρων*, worse, is formed *χειρότερος*; from *λῶίων*, more desirable, *λῶίτερος*; from *πρότερος*, former, *προτεραίτερος*, &c. From *ἐλάχιστος* is formed *ἐλαχιστότερος*; from *ἔσχατος*, *ἔσχατῶτατος*; from *κύνιστος*, *δυδίστατος*; from *πρῶτος*, *πρῶτιστος*, *πρῶτῶτατος*.

Comparisons are also made from Nouns.

ἄλγος,	ἀλγίων,	ἄλγιστος.	πλεονέκτης,	πλεονεκτίστατος.
βασιλευ-ς,	τερος,	τατος.	πλήκτ-ης,	ίστατος.
ἑταῖρος,		ἑταιρότατος.	πότ-ης,	ίστατος.
Θεός,	Θεώτερος.		ῥῖγ-ος,	ίων, ιστος.
κέρδ-ος,	ίων,	ιστος.	ὑβριστῆς,	ὑβριστότερος.
κλέπτ-ης,		ίστατος.	Φῶρ,	Φωρότατος.

From a Pronoun :

αὐτός, *ipse*, αὐτότατος, *ipsissimus*.

From Adverbs :

ἄνω,	ἄνώ-τερος,	τατος.	κάτω,	κατώ-τερος,	τατος.
ἄφαρ,	ἄφάρ-τερος.		πόρρω,	πορρώ-τερος,	τατος.
ἔσω,	ἔσώ-τερος,	τατος.	πρόσω,	προσώ-τερος,	τατος.
ἔξω,	ἔξώ-τερος,	τατος.	πρῶν,	πρωϊά-τερος,	τατος.
ἐγγύς,	ἐγγύ-τερος,	τατος.	ὀπίσω,	ὀπισώ-τερος,	τατος.
	ἐγγ-ίως,	ιστος.	ὑψι,		ὑψιστος.

From Prepositions :

πρὸ, πρό-τερος, τατος, by syncope and contraction πρῶτος.
 ὑπέρ, ὑπέρ-τερος, τατος, by syncope ὑπατος.

NUMERALS.

Cardinal.

εἷς,	one.	ἐννεήκοντα,	ninety.
δύο,	two.	ἑκατὲν,	a hundred.
τρεῖς,	three.	διακόσιοι,	two hundred.
τέσσαρες,	four.	τριακόσιοι,	three hundred.
πέντε,	five.	τεσσαράκοντα,	four hundred.
ἕξ,	six.	πεντακόσιοι,	five hundred.
ἑπτὰ,	seven.	ἑξακόσιοι,	six hundred.
ὀκτώ,	eight.	ἑπτακόσιοι,	seven hundred.
ἐννέα,	nine.	ὀκτακόσιοι,	eight hundred.
δέκα,	ten.	ἐννεακόσιοι,	nine hundred.
ἑνδεκα,	eleven.	χίλιοι,	a thousand
δώδεκα,	twelve.	δισχίλιοι,	two thousand.
ἑκοσι,	twenty.	τρισχίλιοι,	three thousand.
τριακόνη,	thirty.	τετρακισχίλιοι,	four thousand.
τεσσαράκοντα,	forty.	πεντακισχίλιοι,	five thousand.
πεντήκοντα,	fifty.	μύριοι,	ten thousand.
ἑξήκοντα,	sixty.	δισμύριοι,	twenty thousand.
ἑβδομήκοντα,	seventy.	τρισμύριοι,	30 thousand, &c.
ὀγδοήκοντα,	eighty.		

ἓς, δύο, τρεῖς, and τέσσαρες, are declined thus,

One. Sing.

N. εἷς,	μία,	ἓν,
G. ἑνός,	μιάς,	ἑνός,
D. ἐνί,	μία,	ἐνί,
A. ἕνα,	μίαν,	ἓν.

Thus οὐδεῖς, οὐδεμία, οὐδέν; and μηδεῖς, μηδεμία, μηδέν. Οὐδὲ εἷς, μηδὲ ἓν, are used emphatically. From εἷς is formed ἕτερος, α, ον; and from οὐδεῖς and μηδεῖς, οὐδέτερος and μηδέτερος.

Two. Dual.

N. A. δύο, or δύω,
G. D. δυοῖν, or δυεῖν.

Two. Plur.

G. δυῶν,
D. δυσί.

Δύο is always used by the Attics; it is an aptot in Homer and Herodotus. Ἀμφω is sometimes used in the same manner.

Δυεῖν is generally used as Gen. δυοῖν as Dat. From δύο is formed δεύτερος and δεύτατος.

Three. Plur.

N. τρεῖς,	τρία,
G. τριῶν,	
D. τρισί,	
A. τρεῖς,	τρία.

Four. Plur.

N. τέσσαρ-ες,	α,
G. τεσσάρων,	
D. τέσσαρσι,	
A. τέσσαρ-ας,	α.

The Cardinal Numbers are undeclinable from πέντε to ἑκατὸν inclusive.

These, according to their notation by the Greek alphabet, are as follow:

εἷς, I, α', 1.
δύο, II, β', 2.
τρεῖς, III, γ', 3.
τέσσαρες, IIII, δ', 4.
πέντε, II, ε', 5.
ἕξ, III, ς', 6.
ἑπτὰ, II II, ζ', 7.
ὀκτώ, II III, η', 8.
ἑννία, II IIII, θ', 9.

δέκα, Δ, ι', 10.
ἑνδεκα, ΔI, ιά', 11.
δώδεκα, ΔII, ιβ', 12.
τριακαίδεκα, ΔIII, ιγ', 13.
τεσσαρακαίδεκα, ΔIIII, ιδ', 14.
πεντεκαίδεκα, ΔΠ, ιε', 15.
ἑκκαίδεκα, ΔΠ I, ις', 16.
ἑπτακαίδεκα, ΔΠ II, ιζ', 17.
ὀκτωκαίδεκα, ΔΠ III, ιη', 18.

ἐννεακαίδεκα, ΔΠ ΙΙΙΙ, ιθ', 19.
 εἴκοσι, ΔΔ, κ', 20.
 εἴκοσι εἶς, ΔΔΙ, κά, 21.
 τριάκοντα, ΔΔΔ, λ', 30.
 τεσσαράκοντα, ΔΔΔΔ, μ', 40.
 πενήκοντα, ΙΑ, ν', 50.
 ἑξήκοντα, ΙΑΔ, ξ', 60.
 ἑβδομήκοντα, ΙΑΔΔ, ό, 70.
 ὀγδοήκοντα, ΙΑΔΔΔ, π', 80.
 ἑννεήκοντα, ΙΑΔΔΔΔ, ς, 90.
 ἑκατὸν, Η, ρ', 100.
 διακόσι-οι, αι, α, ΗΗ, σ', 200.
 τριακόσιοι, ΗΗΗ, τ', 300.

τεσσαράκοντα, ΗΗΗΗ, υ', 400.
 πεντακόσιοι, ΙΗ, φ', 500.
 ἑξακόσιοι, ΙΗΗ, χ', 600.
 ἑπτακόσιοι, ΙΗΗΗ, ψ', 700.
 ὀκτοκόσιοι, ΙΗΗΗΗ, ω, 800.
 ἑννεακόσιοι, ΙΗΗΗΗΗ, Ϸ, 900.
 χίλιοι, Χ, α, 1000.
 δισχίλιοι, ΧΧ, β, 2000.
 πεντακισχίλιοι, ΙΗ, ε, 5000.
 μύριοι, Μ, ι, 10,000.
 δισμύριοι, ΜΜ, κ, 20,000.
 πεντακισμύριοι, ΙΜ, ς, 50,000.
 δεκακισμύριοι, ΙΜΙΜ, ρ, 100,000.

To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks used the letters of the alphabet. But as there are only 24, they used ς, called ἐπίσημον, for 6; Ϸ, called κόππα, for 90; and Ϸ, called σὰν πῖ, a π covered with an inverted Ϸ, for 900.

A mark is placed over the letters to express the lower numbers. Placed under them, it expresses thousands; thus έ is 5, ρ́ is 5000.

In the Capitals,

Ι, 1, is the mark of Unit; Η, 100, is the initial of ἑκατὸν;
 Π, 5, is the initial of Πέντε; Χ, 1000, Χίλιοι;
 Δ, 10, Δέκα; Μ, 10,000, Μύριοι.

Each of these may be repeated four times, ΙΙΙΙ, 4; ΔΔΔ, 30; ΜΜ, 20,000, &c. Π inclosing a numerical letter multiplies it by 5; thus, ΙΑ, 50, &c.

From 10 to 20, the large numbers may be placed first or last, δέκα, δύο, or δώδεκα, 12. From 20, the larger number is placed first, εἴκοσι δύο, 22. From 30, the conjunction is inserted, τριάκοντα καὶ δύο, 32, &c.

ORDINAL.

πρῶτος,	first.	τέταρτος,	fourth.
δεύτερος,	second.	πῆμπτος,	fifth.
τρίτος,	third.	ἕκτος,	sixth.

ἑβδομος,	seventh.	πεντεκοστὸς,	fiftieth.
ὀγδοος,	eighth.	ἑξηκοστὸς,	sixtieth.
ἐννατος,	ninth.	ἑβδομηκοστὸς,	seventieth.
δέκατος,	tenth.	ὀγδοηκοστος,	eightieth.
ἐνδέκατος,	eleventh.	ἐννεμηκοστὸς,	ninetieth.
δωδέκατος,	twelfth.	ἑκατοστὸς,	100th.
τρισκαιδέκατος,	thirteenth.	διακοσιοστὸς,	200th.
τεσσαρεσκαιδέκατος,	fourteenth.	τριακοσιοστὸς,	300th.
εἰκοστὸς,	twentieth.	χιλιοστὸς,	1,000th.
εἰκοστὸς πρῶτος,	21st.	δισχιλιοστὸς,	2,000th.
εἰκοστὸς δεύτερος,	22d.	μυριοστὸς,	10,000th.
τριακοστὸς,	thirtieth.	δισμυριοστὸς,	20,000th.
τεσσαρακοστὸς,	fortieth.	τριμυριοστὸς,	30,000th,
			&c.

Of the *Ordinal* numbers, all under 20, except *second*, *seventh*, and *eighth*, end in *τος*. From thence upwards all end in *στος*. They use, however, 1st, *πρῶτος* and *πρότερος*. 4. *τέταρτος* and *τέτρατος*. 7. *ἑβδομος* and *ἑβδόματος*. 8. *ὀγδοος* and *ὀγδόατος*.

20th. *εἰκοστός*. 21. *εἷς καὶ εἰκοστὸς, μία καὶ εἰκοστή, εἰκοστὸς πρῶτος*.

The Greeks have used the letters of the alphabet in their natural order, to express a consecutive series, or marks of division. Thus the 24 books of the *Iliad* and *Odyssey* are marked by the 24 letters.

SIGNIFICATION OF THE ADNOMINAL TERMINATIONS.

Adjectives in —αῖος

signify mostly the place from which any thing is, and to which any thing belongs, e. g. *πηγαῖος*, *κηπαῖος*, *κηνηαῖος*. Similarly *βοῦς ἀγελαῖος*, ‘a heifer from the herd;’ *θύρατος*, ‘external, without;’ *κορυφαῖος*, ‘at the top, or head;’ *ἐπιστολιμαῖος*, ‘in a letter, or contained in a letter;’ but *εἰρηναῖος* is the same as *εἰρηνικός*, ‘peacefully disposed.’

Adjectives in —άλεος

express mostly a fullness, e. g. θαρράλεος, δειμάλεος, ταρβάλεος, 'full of courage,' 'fear.' In others as ἀργάλεος, 'hard, difficult,' this signification is not perceptible.

Adjectives in —ανος

signify mostly the possession of the quality which the primitive expresses, e. g. πευκεδανός, ἰχπευκής, 'bitter;' ῥιγεδανός from ῥίγος, 'shuddering.'

Adjectives in —εινος.

Vide ινος and εινος.

Adjectives in —ειος

express commonly an origin or source, e. g. θήρειος, χήνειος, βόειος, ἵππειος, &c. consisting of, or taken from 'geese,' 'cattle,' 'horses,' e. g. κρέας θήρειον, 'game,' 'venison;' κόπρος ἵππεία, 'horse-dung,' &c. So also adjectives derived from proper names, Ὀμήρειος, Εὐριπίδειος.

Others express rather an agreement with, or resemblance to, e. g. ἀνδρεῖος, γυναικεῖος, 'becoming a man,' 'a woman;' 'manly,' 'womanly or effeminate.'

Instead of —ειος the Ionians said ἥϊος, as ἀνθρωπήϊος, Φοινικήϊος.

Adjectives in —εος contr. —οῦς

express the material, e. g. χρύσεος, —οῦς, ἀργύρεος, —οῦς, λίνεος, —οῦς, 'golden,' 'silver,' 'linen.' Hence the substantive παρδαλήν, —ῆ, λεοντήν, —ῆ, 'the panther's or lion's hide.'

Χιόνεος means rather 'snow-white;' φλόγεος, 'shining like fire.'

Adjectives in —ερος and —ηρος

signify chiefly quality, e. g. δολερός, τρυφερός, σκιερός, 'crafty,' 'luxurious,' 'steady.' Some express a propensity, οἰνηρός, 'given to wine;' καματηρός, 'laborious,' which sense belongs to all adjectives which come from substantives expressing a suffering or affection. Others have an

active signification, as νοσηρός or ποσηρός, οχληρός, καματηρός, ὑγιηρός, 'causing sickness, unhealthy,' 'of a district;' 'causing disquiet, trouble.'

Adjectives in —ήεις

signify fullness, as δεινρήεις, ποιήεις, ὑλήεις, 'full of trees,' 'grass,' 'wood.'

Adjectives in —ηλός

signify a propensity to, and capability or fitness for, any thing, e. g. σιγηλός, σιωπηλός, ἀπατηλός, αἰσχυνηλός, ὑπνηλός, 'prone to silence, deceit, shame, sleep.' To this the idea of fullness is nearly allied: hence ὑδρηλός, 'watery.'

Adjectives in —ικός

signify, 1. belonging to any thing, as σωματικός, ψυχικός, 'corporeal, spiritual;' 2. qualified for any thing, ἡγεμονικός, διδασκαλικός, ᾠδικός; 3. coming from any thing, as πατρικός, βοϊκός, and βοεικός; 4. becoming to any thing, adapted to, or fit for any thing, ἀνδρικός, φίλικός, 'becoming a man,' 'a friend.'

Adjectives in —ιμος

express chiefly fitness, passive and active, e. g. ἐδῶδιμος, αἰοίδιμος, μάχιμος, 'eatable,' 'adapted to song,' 'warlike.' Others, however, express merely a quality, as πένθιμος, δόκιμος, κάλλιμος, 'mournful,' 'celebrated,' 'beautiful.'

Adjectives in —ινος and —εινος

signify, 1. a material of which any thing is made, e. g. γήινος, καλάμινος, πλίνθινος, &c. 'made of earth, of reeds, of tiles;' 2. a quality, which arises from the magnitude or quantity of the thing expressed by the derivation, πεδινός, ὄρειός, σκοτεινός, 'even,' 'mountainous,' 'dark;' 3. these serve to derive adjectives from adverbs or substantives of time, e. g. χθεσινός, θερινός, ὁπωρινός.

Adjectives in —ιος

express a quality chiefly, as ἑσπέριος, *vespertinus*, 'of or belonging to evening;' θαλάσσιος, 'marine;' ξένιος, 'belonging to the guest.' If two adjectives are derived from one substantive, one in ος, and the other in ιος, the latter generally signifies a proneness, a tendency to any thing which the first expresses generally as a quality, e. g. καθάρως, 'pure,' καθάριος, 'loving purity.'

Adjectives in —όεις

signify a fullness, e. g. μητιόεις, 'full of prudent counsels,' τειχιόεις, ἀμπελόεις.

Adjectives in —όλης

express a quality, and are derived from verbs, as μαινόλης, *fem.* μαινολής, οἰφόλης, *fem.* οἰφολής, ἐπιούλης (also ἐπιουώλης), φαينوλής.

Adjectives in —ώδης

express sometimes, 1. a fullness, e. g. ποιώδης, ἀνθεμώδης, πετρώδης; 2. a resemblance, σφηκώδης, 'wasp-like,' φλογώδης, 'like fire,' ἀνδρώδης, 'manly.' In this sense these adjectives coincide with those in —οειδής, and probably are formed from them, as ἀστεροειδής οὐρανός signifies also 'the starry heaven.'

Adjectives in —ωλός

signify a propensity, a tendency to any thing, e. g. ἁμαρτωλός, ψευδωλός, φειδωλός, 'prone to sin,' 'lying,' 'penuriousness.'

Adjectives in —ῶος, properly —ώιος, and —οῖος

signify an origin, e. g. πατρῶος, μητρῶος, πατρῷος, 'springing from the father or mother,' ἡῶος, ἡοῖος, 'belonging to the morning.'

PRONOUN.

Pronouns are divided into

1. Personal.

ἐγώ, I.
σύ, thou.
οὗ, of him.

2. Possessive.

ἐμ-ός, ἡ, ὄν, my.
σός, σή, σόν, thy.
ὅς, or ἐ-ός, ἡ, ὄν, his.
ἡμῖτερ-ος, α, ον, our, *of us two*.
σφωῖτερ-ος, α, ον, your, *of you two*.
ἡμέτερ-ος, α, ον, our.
ὑμέτερ-ος, α, ον, your.
σφ-ός, ἡ, ὄν, } their.
σφέτερ-ος, α, ον, }

3. Relative.

ὅς, ἡ, ὄν, who.
αὐτ-ός, ἡ, ὀ, he, she, it.

4. Interrogative.

τίς, τί, who? what?

5. Demonstrative.

ὅδε, ἧδε, τόδε, this.
ἐκεῖν-ος, η, ο, that.
οὗτος, αὕτη, τοῦτο, this.

6. Reciprocal.

ἐμαυτοῦ, of myself.
σεαυτοῦ, of thyself.
ἐαυτοῦ, of himself.

7. Indefinite.

τις, τί, any.
δεῖνα, some one.

PERSONAL PRONOUNS.

Singular.	Dual.	Plural.
N. ἐγώ,		N. ἡμεῖς,
G. ἐμοῦ, or μοῦ,	N.A. νῶϊ, νῶ,	G. ἡμῶν,
D. ἐμοί, or μοί,	G.D. νῶϊν, νῶν.	D. ἡμῖν,
A. ἐμέ, or μέ.		A. ἡμᾶς.

Singular.	Dual.	Plural.
N. σὺ,		N. ὑμεῖς,
G. σοῦ,	N.A. σφῶϊ, σφῶ,	G. ὑμῶν,
D. σοί,	G.D. σφῶϊν, σφῶν.	D. ὑμῖν,
A. σί.		A. ὑμᾶς.

Singular.	Dual.	Plural.
N. —		N. σφεῖς,
G. οὔ,	N.A. σφῶϊ, σφῆ,	G. σφῶν,
D. οἷ,	G.D. σφῶϊν, σφῖν.	D. σφίσι,
A. ἔ.		A. σφᾶς.

From σφῶ is derived the Latin *vos*, as from νῶ; *nos*.

POSSESSIVE PRONOUNS.

From the oblique cases of the personal pronoun ἐγώ, σὺ, οὗ, and the nominative of the plural and dual ἡμεῖς, ὑμεῖς, σφεῖς, νῶϊ, σφῶϊ, σφῆ, the *pronouns possessive* are derived, which correspond in their signification to the genitive of the personal pronoun. They are declined exactly like adjectives in *ος* of three terminations :

ἐμός, ἡ, όν, mine.
σός, ἡ, όν, thine.

RELATIVE PRONOUNS.

Singular.	Dual.	Plural.
N. ὅς, ἥ, ὅ,		N. οἱ, αἱ, ἅ,
G. οὗ, ἧς, οὗ,	N.A. ὃ, ἄ, ὃ,	G. ὧν,
D. ᾧ, ᾧ, ᾧ,	G.D. οἷν, αἷν, οἷν.	D. οἷς, αἷς, οἷς,
A. ὅν, ἧν, ὅ.		A. οὓς, ἅς, ἅ.

Οὗν, with the signification of the Latin *cunque*, is added to compound Relatives, and takes the accent, as ὅστισοῦν, *whosoever*.

Αὐτός, ἡ, ό, was used for the third person; yet it has the proper signification of a pronoun, and of the English, 'he, she, it,' only in the oblique cases: in the nominative it signifies not simply 'he,' but 'he himself,' *ipse*. If the article precedes ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, it signifies 'the same.'

INTERROGATIVE PRONOUN.

Τίς, η. τί, Gen. τίνος, &c. Here the accent is on the ι, in the dissyllabic cases, and in the nominative it is acute ('). In the neuter the Poets say also τίν for τί.

DEMONSTRATIVE PRONOUNS.

Ὅδε is declined like the article, to which the enclitic δε is annexed in all the cases only to give greater force.

Αὐτός and ἐκεῖνος are declined like ὅς, ἡ, ὅ.

Οὗτος prefixes τ, like the article, thus:

SINGULAR.

N. οὗτος,	αὕτη,	τοῦτο,
G. τούτου,	ταύτης,	τούτου,
D. τούτῳ,	ταύτῃ,	τούτῳ,
A. τούτον,	ταύτην,	τούτο.

DUAL.

N. A. τούτω,	ταύτα,	τούτω,
G. D. τούτοις,	ταύταις,	τούτοις.

PLURAL.

N. οὗτοι,	αὗται,	ταῦτα,
G.	τούτων,	
D. τούτοις,	ταύταις,	τούτοις,
A. τούτους,	ταύτας,	ταῦτα.

αυ is used in the words in which there is neither ο nor ω.

To the Demonstratives ι long, accented, is added; as οὗτοςι, *hicce*; even if γε is affixed, as τουτογέ.

RECIPROCAL PRONOUNS.

From the Personal Pronouns and αὐτὸς are compounded

ἐμαυτ-οῦ,	} ἡς, οῦ,	| ῶ, ῆ, ῷ,	| ὄν, ἦν, ὁ.
σεαυτ-οῦ,			
ἐαυτ-οῦ,			

Of these the last alone has a plural.

G. ἐαυτ-ῶν, D. οἷς, αἷς, ὀῖς, A. οὺς, ἄς, ἅ.

For σεαυτοῦ we often find, by Crasis, σαυτοῦ; and for ἐαυτοῦ, αὐτοῦ. The latter is used by the Attics in the three Persons.

INDEFINITE PRONOUNS.

Singular.	Dual.	Plural.
N. τις, τί,	| N. A. τινὲ,	N. τινές, τινά,
G. τινός,		G. τινῶν,
D. τινὶ,		D. τισί,
A. τινά, τί.	G. D. τινούιν.	A. τινάς, τινά.

ὅς and τις are often joined together; as ὅς τις, who or whosoever.

Sing. N. ὅς τις, ἥ τις, ὅτι. G. ὅστις, ἥστις, ὅστις.
 D. ὅτινι, ἥτινι, ὅτινι. A. ὅντινα, ἥντινα, ὅτι, &c.

In the neuter ὃ is often separated from τι, with or without a comma, to be distinguished from the conjunction ὅτι.

ὁ, ἡ, τὸ δεῖνα, some one, is declined thus :

N. δεῖνα, among the Poets δειῖς.

G. δεῖνα, or δείνατος, or δειῖνος.

D. δεῖνα, or δείνατι, or δειῖνι.

A. δειῖνα.

VERB.

VOICES.

Verbs have three Voices: *Active*, *Passive*, and *Middle*.

The Middle Voice is so called because it has a *middle* signification between the Active and the Passive. It implies neither action nor passion alone, but an action reflected on the agent himself. It signifies what we do, 1. *to ourselves* ; 2. *for ourselves*.

I. Thus φοβέω *Active* signifies *I frighten* another person ; φοβέομαι *Passive*, *I am frightened* by another ; but φοβέομαι *Middle*, *I frighten myself*, *I am afraid*, or *I fear*. In this sense the *Middle* combines the Active and the Passive, *I frighten* and *am frightened*, &c. Forms having an analogy to this exist in several languages.

II. When the *Middle* verb is followed by an accusative, it implies that the action exerted on that object is intended for the benefit or pleasure of the agent. Thus Πόλεμον ποιῆσαι signifies *to attack* by war ; ποιήσασθαι *to make war in self-defence*. The latter is in more frequent use, perhaps because all states profess to make war only in defence of their rights or liberties.—To this class may be referred what we procure to be done *to* or *for* us by another. Thus a father is said διδάσασθαι his son, when he has sent him to a master to be educated.

MOODS AND TENSES.

Since in determining an action two things are to be regarded, first the time in which it takes place, and secondly its relation to the intention and object of the person; hence each verb is capable of two principal variations in its form, of which one, the Tense, serves to determine the time, and the other, the Mood, expresses the subordinate relations of it.

I. The time in which an action can take place is either present, past, or future. There are thus in Greek, as in every language, three principal tenses, the Present, the Præterite, and the Future. Of the Present there is only one simple form in Greek; but for the Præterite there are more than in any other language. An action, for instance, is either, with relation to itself, entirely passed, or, as relative, passed with respect to another time expressed or understood. The aorist serves to designate the time entirely passed; the imperfect, the præter perfect, and the plus perfect, the relative time. The imperfect represents a past action as continuing during another past action and accompanying it; the perfect and plus perfect designate a perfect action, but continuing to another time; the perfect to the present; the plus perfect to a time past. —The future time is understood under three modifications, either with respect merely to its future beginning (*Fut. 1. 2. Act. and Fut. Med.*), or as future and complete (*Fut. 1. 2. Pass.*) or as future and finished, with respect to an action to take place hereafter (*Fut. 3. Pass.*).

II. An action is considered with reference to the subject of the speaker, 1. as subsisting by itself, determined by no relation (infinitive); 2. as a general quality and condition of an object or person (participle); 3. as a determinate proposition; and in this respect, a) as actual (indicative), b) as potential and intentional (optative and conjunctive), c) as necessary, at least subjective for the speaker (imperative).

The following is a view of the Tenses and Moods :

1. *Present.*

2. *Past.* { a) absolutely past. *Aorist.*
 { b) relatively past. { α Imperf β . Perf.
 { γ . Plus Perf.
3. *Future.* { a) With regard to the beginnig.
Fut. 1. 2. A. M.
 { b) With regard to the completion.
Fut. 1. 2. Pass.
 { c) With regard to the continued succession.
Fut. 3. Pass.

Subsisting : 1. *Infn.*

Inherent in: 2. *Participle*.

3. Predicate. { a) actual, *Indicat.*
b) potential, α . *Optat.*
 β . *Conjunct.*
c) necessary, *Imperat.*

FIVE MOODS.

Indicative, Imperative, Optative, Subjunctive, Infinitive.

It may appear strange that the Imperative should refer to a *past*, and not to a *future* time.—To solve the difficulty, some have called the First and Second Aorists the First and Second *Futures*. By the Present, the Future also is implied. And the Perfect enjoins a thing to be done prior to a specified time ; as, I order you *to have done* this before I return.

As a general rule respecting this mood, it may be observed that the third persons of the Imperative have an *w* in every tense of every voice.

The second Aorist of this mood appears to be the root of the verb; thus *τύπε* of *τυπέω* or *τύπτω*, *λάβε* of *λαμβάνω*, *θίς* of *τίθημι*, &c. The first use of language being to express a want, the Imperative was, perhaps, naturally the first object of speech.

NINE TENSES.

Present, Imperfect, Perfect, Pluperfect, First and Second Aorist, First and Second Future, and in the Passive Paulo-post-Future.

The Present Tense speaks of a Thing, now doing or being; as, *τίω*, I honour, or am now honouring.

The Imperfect speaks of a Thing, which was doing or being at some time past ; as, ἔτιον, I was honouring.

The Perfect speaks of a thing done, and continuing till the present ; as, τέτικα, I have honoured, and still do honour.

The Pluperfect refers to some time past, and speaks of something done and continuing till that time ; as, ἐτετίκειν, I had honoured.

The Aorists designate time entirely past, and may therefore be called Historical tenses.—The Aorists or Indefinite Tenses have frequently the force or signification of the Perfect or Imperfect ; as, ἔτισα, I have honoured ; ἔτυπον, I struck. Often of the Pluperfect ; as, ἐπεὶ πολλὰ ἤκουσε, when he had heard many things. Sometimes of the Future ; as, τὶ δοκεῖ ὑμῖν, ὅτι εἰ μὴ ἔλθῃ, what think ye, that he will not come. And sometimes of the Present ; as, ἐπὶ τῇ Μωσέως καθίδρας ἐκάθισαν, they sit on Moses's seat.

The Future speaks of a thing to be done, or to be hereafter ; as, τίσω, I shall or will honour.

The Second Future seems to be an Old Attic form of the First, and has consequently the same sense.

The Paulo-post-Future expresses that which is on the point of being done ; as, τετίσομαι, I shall be presently honoured.

In the English expression of the Tenses, much precision is not to be expected. Their use and signification depend on the Conjunctions and Particles, to which they are joined. The Optative, for instance, is seldom used in the Potential sense without ἄν.

NUMBERS AND PERSONS.

Three NUMBERS : *Singular, Dual, and Plural.*

Dual.—The Imperfect, Pluperfect, the two Aorists Indicative, and all the Optative, form the Dual in ον, ην.

Where the First Person Plural ends in μεν, there is no First Person Dual ; and where the Third Person Plural ends in σι, or ται, the Third Person Dual is the same with the Second.

Dual and Plural.—In the Present, Perfect, and Future Indicative, and all the Subjunctive, the Third Person Plural ends in *σι* or *ται* : and the Second and Third Dual are the same.

Plural.—The natural, and probably the original form of the 3d Person Plural is *οντι*, from which the Latin is formed. The penultima of this Person is generally long, except in the Imperfect and 2d Aorist Indicative Active ; two tenses, which have such an affinity, that some grammarians believe that the 2d Aorist, when it differs in form from the Imperfect, is the Imperfect of an obsolete verb of a kindred form, as *ἔτυπον* from *τύπω*, *ἔταγον* from *τάγω*, &c.

KINDS OF VERBS.

VERBS are of TWO KINDS : 1. in *Ω* : 2. in *ΜΙ*.

The latter, however, differ from the former only in the present, and some in the construction of the Aorist and Perfect.

Verbs in *ω* are either such as have a consonant before *ω*, or such as have a vowel, *α*, *ε*, *ο* before *ω*.—The former are called *verba barytona*, barytone verbs ; because they have the accent (*acute*) on the penultima, and the last syllable necessarily has the *grave* accent, not expressed in writing (*ὁ βαρύς τόνος*).—The second are called *verba pura*, or *contracta*, because *ω* is contracted by the Attics into one syllable with the vowel preceding ; or *circumflexa* (*περισπώμενα*), because, after contraction, the *ω* receives a *circumflex*, *φιλέω*, *φιλῶ*. These, however, are not at all different from the first, since it is merely required to contract them in the present and imperfect.

VERBS IN *Ω*.

There are Four Conjugations of Verbs in *ω*, distinguished by the termination of the First Future ;

The First Conjugation in *ψω*, as *τύπτω*, *τύψω*.

The Second in *ξω*, as *λέγω*, *λέξω*.

The Third in $\sigma\omega$, as $\tau\acute{\iota}\omega$, $\tau\acute{\iota}\sigma\omega$.

The Fourth in a liquid before $\tilde{\omega}$, as $\psi\acute{\alpha}\lambda\lambda\omega$, $\psi\alpha\lambda\tilde{\omega}$.

For those who give the preference to the distinction of Conjugations by the *characteristic*, or the letter preceding ω , the principles of that system are here added.

For the sake of analogy and simplification, it may be observed that the Mute consonants are divided, with reference to the organs of speech, into

Labials, pronounced by the lips, π , β , ϕ ;

Palatals, by the palate, κ , γ , χ ;

Dentals, by the teeth, τ , δ , θ .

The *characteristic* letters

Of the *First* Conjugation are the *Labials*, with $\pi\tau$;

Of the *Second*, the *Palatals*, with $\kappa\tau$ and $\sigma\sigma$ ($\tau\tau$ by the Attics);

Of the *Third*, the *Dentals*, with ζ or a vowel;

Of the *Fourth*, the *Liquids*, λ , μ , ν , ρ .

The Characteristic then is the Letter, which precedes the Termination; as, ι in $\tau\acute{\iota}\omega$, to honour; κ in $\omega\lambda\acute{\epsilon}\kappa\omega$, to fold; and π in $\tau\acute{\epsilon}\rho\pi\omega$, to delight; but it is chiefly to be considered in three Tenses, viz. the Present, First Future, and Perfect of the Indicative, which are called the primary or principal Tenses, because from them all the rest are formed.

Charact. Let.

First Conjugation.

Pr. 1F. Per. Pres.

1 Fut.

Perf.

π	ψ	ϕ	$\tau\acute{\epsilon}\rho\pi\omega$,	$\tau\acute{\epsilon}\rho\psi\omega$,	$\tau\acute{\epsilon}\lambda\epsilon\rho\phi\alpha$,	to delight.
β	—	—	$\lambda\acute{\epsilon}\acute{\iota}\beta\omega$,	$\lambda\acute{\epsilon}\acute{\iota}\psi\omega$,	$\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\alpha$,	to pour out.
ϕ	—	—	$\gamma\rho\acute{\alpha}\phi\omega$,	$\gamma\rho\acute{\alpha}\psi\omega$,	$\gamma\acute{\epsilon}\lambda\rho\alpha\phi\alpha$,	to write.
$\pi\lambda$	—	—	$\tau\acute{\upsilon}\pi\tau\omega$,	$\tau\acute{\upsilon}\psi\omega$,	$\tau\acute{\epsilon}\lambda\upsilon\phi\alpha$,	to strike.

Second Conjugation.

κ	ξ	χ	$\omega\lambda\acute{\epsilon}\kappa\omega$,	$\omega\lambda\acute{\epsilon}\xi\omega$,	$\omega\acute{\epsilon}\pi\lambda\epsilon\chi\alpha$,	to fold.
γ	—	—	$\lambda\acute{\epsilon}\gamma\omega$,	$\lambda\acute{\epsilon}\xi\omega$,	$\lambda\acute{\epsilon}\lambda\epsilon\chi\alpha$,	to say.
χ	—	—	$\tau\rho\acute{\epsilon}\chi\omega$,	$\tau\rho\acute{\epsilon}\xi\omega$,	$\tau\acute{\epsilon}\lambda\rho\epsilon\chi\alpha$,	to run.
$\kappa\lambda$	—	—	$\tau\acute{\iota}\kappa\lambda\omega$,	$\tau\acute{\epsilon}\xi\omega$,	$\tau\acute{\epsilon}\lambda\epsilon\chi\alpha$,	to bring forth
$\sigma\sigma$	—	—	$\theta\rho\upsilon\sigma\sigma\omega$, $-\tau\lambda\omega$,	$\theta\rho\upsilon\xi\omega$,	$\acute{\omega}\rho\upsilon\chi\alpha$,	to dig.



	Conjunctive.	Infinit.	Participle.
strike. strike' (2)	τύπτω (that) I may strike' -ω, -ης, -η -ητον, -ητον -ωμεν, -ητε, -ωσι (ν)	τύπτειν	τύπτων, -ουσα, -ον (Gen. -οντος, -ούσης, -οντος &c.)
	τετύφω as the present.	τετυφέναι	τετυφως, -υῖα, -ός (G. -ότος, -υίας, -ότος, &c.)
5)	τύψω -ω, -ης, -η -ητον, -ητον -ωμεν, -ητε, -ωσι (ν)	τύψαι	τύψας, τύψᾱσα, τύ- ψαν (G. -αντος, -άσης, &c.)
	as the present.	τυπεῖν	τυπῶν, -οῦσα, -όν (G. τυπόντος, &c.)
nt.	wanting.	τύψειν	τύψων, -ουσα, -ον
	wanting.	τυπεῖν	τυπῶν, -οῦσα, -οῦν (G. -οῦντος, &c.)

Charac. Let.

Third Conjugation.

Pr. 1 F. Per.	Pres.	1 Fut.	Perf.	
τ σ κ	ἀνύτω,	ἀνύσω,	ἥνυκα,	to perfect.
θ — —	ἄδω,	ἄσω,	ἤκα,	to sing.
θ — —	πλήθω,	πλήσω,	πέπληκα,	to fill.
σσ — —	πλάσσω,	πλάσω,	πέπλακα,	to form.
ζ — —	φράζω,	φράσω,	πέφρακα,	to say.
ι — —	τίω,	τίσω,	τέτικα,	to honour.

Fourth Conjugation.

λλ λ κ	σέλλω,	σελῶ,	ἔσαλκα,	to send.
μ μ —	νέμω,	νεμῶ,	νεμένηκα,	to give.
ν ν —	φαίνω,	φανῶ,	πέφαγκα,	to shew.
ρ ρ —	σπείρω,	σπερῶ,	ἔσπαρκα,	to sow.
μν μ —	τέμνω,	τεμῶ,	τέτέμηκα,	to cut.

When πλ, κλ, λλ, or μν come before ω in the Present, the first Consonant is the Characteristic. Some Verbs also in σσω, which the Attics change into τλω, form the First Future by rejecting one of the Consonants; as, πλάσσω, πλάσω, πέπλακα; and some Verbs in ζω have ξω in the First Future; as, οἰμῶζω, οἰμῶξω; and some have both σω and ξω; as, ἀρπάζω, ἀρπάσω, or ἀρπάξω.

The Derivative Tenses always retain the Characteristic of the Primary or Principal Tenses, from which they are derived. Wherefore by the Characteristic and Termination, all the Tenses are easily known, and distinguished from one another.

The Characteristic Letter of each Tense in the Indicative continues through all the Tenses of like denomination in the other Moods, Active, Passive, and Middle.

τύπτω.

ACTIVE VOICE.

Principal Parts.

Pres. τύπτω.

1st Fut. τύψω.

Perf. τέτυφα.

2d Aor. ἔτυπον.

Synoptical View of the Active Voice.

To face p. 67.

	Indicative.	Imperative.	Optative.	Conjunctive.	Infinit.	Participle.
Present	Sing. τύπτω, 'I strike' -ω, -εις, -ει Dual. -ετον, -ετον Plur. -ομεν, -ετε, -ουσι (ν)	Sing. τύπτε, 'strike' τυπτέτω, 'let him (her, it) strike.' Dual. τύπτετον, 'strike ye (both)' τυπτέτω, 'they (both) may or must strike' Plur. τύπτετε, 'strike ye' τυπτέτωσαν, (1) 'they may, must, shall strike'	τύπτοισι, 'I might strike, were I to strike' -οίμι, -οίς, -οι -οίτο, -οίτην -οίμεν, -οίτε, -οίεν (2)	τύπτω (that) I may strike' -ω, -ης, -η -ητον, -ητον -ωμεν, -ητε, -ωσι (ν)	τύπτεν	τύπτων, -ουσα, -ον (Gen. -οντος, -ούσης, -οντος &c.)
Imperf.	Sing. ἔτυπτον, 'I did strike' -ον, -εις, -ει (ν) Dual. -ετον, -ετην Plur. -ομεν, -ετε, -ον (3)					
Perf. 1.	Sing. τέτυφα, 'I have struck' -α, -ας, -ει (ν) Dual. -ατον, -ατον Plur. -αμεν, -ατε, -ασι (ν)	τέτυφε, as the present.	τέτυφοιμι as the present.	τέτυφω as the present.	τέτυφέναι	τέτυφως, -υία, -ός (G. -ότος, -υίας, -ότος, &c.)
Plusq1.	Sing. ἔτετύφην -εν, -εις, -ει (4) Dual. -έτην, -έτην Plur. -έμεν, -ετε, -εσαν (εσαν) (5)					
Perf. 2.	τέτυπα as the perf. 1. in all the moods.					
Plusq2.	ἔτετύπην as in the plusquam perf. 1.					
Aor. 1.	Sing. ἔτυφα -α, -ας, -ει (ν) Dual. -ατον, -άτην Plur. -αμεν, -ατε, -αν	Sing. τύφον -ον, -άτω Dual. -ατον, -άτων Plur. -ατε, -άτωσαν	τύφαιμι -αιμι, -αις, -αι -ατον, -άτην -αίμεν, -αίτε, -αίεν (6)	τύφω -ω, -ης, -η -ητον, -ητον -ωμεν, -ητε, -ωσι (ν)	τύφαι	τύφας, τύφασα, τύφαν (G. -αντος, -άσης, &c.)
Aor. 2.	Sing. ἔτυπον as the imperfectum.	as the present.	as the present.	as the present.	τυπτείν	τυπών, -ούσα, -όν (G. τυπόντος, &c.)
Fut. 1.	Sing. τύψω as the present.	wanting.	τύψοιμι as the present.	wanting.	τύψεν	τύψων, -ουσα, -ον
Fut. 2.	Sing. τυπῶ -ῶ, -εις, -εῖ Dual. -είτον, -είτον Plur. -οῦμεν, -είτε, οὔσι (ν)	wanting.	τυποῖμι -οῖμι, -οῖς, -οῖ -οῖτον, -οῖτην -οῖμεν, -οῖτε, -οῖεν	wanting.	τυπεῖν	τυπῶν, -οῦσα, -ούν (G. -οῦντος, &c.)

Moods and Tenses.

	Indic.		Imper.	Opt.	Subj.	Inf.	Part.
Present	τύπτω,	}	τύπτε,	-οιμι,	-ω,	-ειν,	-ων.
Imperf.	ἔτυπτον,						
Perfect.	τέτυφα,	}	τέτυφ-ε,	-οιμι,	-ω,	-έναι,	-ώς.
Pluperf.	ἔτετύφειν,						
1st Aor.	ἔτυψα,		τύψον,	-αιμι,	-ω,	-αι,	-ας.
2d Aor.	ἔτυπον,		τύπ-ε,	-οιμι,	-ω,	-εῖν,	-ών.
1st Fut.	τύψ-ω,			-οιμι,		-ειν,	-ων.
2d Fut.	τυπ-ῶ,			-οῖμι,		-εῖν,	-ῶν.

INDICATIVE MOOD.

Present, I strike.

S.	τύπτω,	τύπτεις,	τύπτει,
D.		τύπτετον,	τύπτετον,
P.	τύπτομεν,	τύπτετε,	τύπτουςι.

Imperfect, I was striking.

S.	ἔτυπτον,	ἔτυπτες,	ἔτυπτε.
D.		ἔτύπτετον,	ἔτυπτέτην,
P.	ἔτύπτομεν,	ἔτύπτετε,	ἔτυπτον.

Perfect, I have struck.

S.	τέτυφα,	τέτυφας,	τέτυφε,
D.		τετύφατον,	τετύφατον,
P.	τετύφαμεν,	τετύφατε,	τετύφασι.

Pluperfect, I had struck.

S.	ἔτετύφειν,	ἔτετύφεις,	ἔτετύφει,
D.		ἔτετύφειτον,	ἔτετυφέιτην,
P.	ἔτετύφειμεν,	ἔτετύφειτε,	ἔτετύφεισαν.

First Aorist, I struck.

S.	ἔτυψα,	ἔτυψας,	ἔτυψε,
D.		ἔτύψατον,	ἔτυψάτην,
P.	ἔτύψαμεν,	ἔτύψατε,	ἔτυψαν.

Second Aorist, *I struck.*

S.	ἔτυπον,	ἔτυπες,	ἔτυπε,
D.		ἐτύπετον,	ἐτυπέτην,
P.	ἐτύπομεν,	ἐτύπετε,	ἔτυπον.

First Future, *I shall strike.*

S.	τύψω,	τύψεις,	τύψει,
D.		τύψετον,	τύψετον,
P.	τύψομεν,	τύψετε,	τύψουσι.

Second Future, *I shall strike.*

S.	τυπῶ,	τυπεῖς,	τυπεῖ,
D.		τυπεῖτον,	τυπεῖτον,
P.	τυποῦμεν,	τυπεῖτε,	τυποῦσι.

IMPERATIVE MOOD.

Present, *strike.*

S.	τύπτε,	τυπτέτω,
D.	τύπτετον,	τυπτέτων,
P.	τύπτετε,	τυπτέτωσαν.

Perfect, *have struck.*

S.	τέτυφε,	τετυφέτω,
D.	τετύφετον,	τετυφέτων,
P.	τετύφετε,	τετυφέτωσαν.

First Aorist, *strike.*

S.	τύψον,	τυψάτω,
D.	τύψατον,	τυψάτων,
P.	τύψατε,	τυψάτωσαν.

Second Aorist, *strike.*

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτων,
P.	τύπετε,	τυπέτωσαν.

OPTATIVE MOOD.

Present, *I may be striking.*

S.	τύπτοιμι,	τύπτοις,	τύπτοι,
D.		τύπτοιτον,	τυπτοίτην,
P.	τύπτοιμεν,	τύπτοιτε,	τύπτοιεν.

Perfect, *I may have been striking.*

S.	τετύφοιμι,	τετύφοις,	τετύφοι,
D.		τετύφοιτον,	τετυφοίτην,
P.	τετύφοιμεν,	τετύφοιτε,	τετύφοιεν.

First Aorist, *I may have struck* *.

S.	τύψαιμι,	τύψαις,	τύψαι,
D.		τύψαιτον,	τυψαίτην,
P.	τύψαιμεν,	τύψαιτε,	τύψαιεν.

Second Aorist, *I may have struck.*

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

First Future, *I may hereafter strike.*

S.	τύψοιμι,	τύψοις,	τύψοι,
D.		τύψοιτον,	τυψοίτην,
P.	τύψοιμεν,	τύψοιτε,	τύψοιεν.

Second Future, *I may hereafter strike.*

S.	τυποῖμι,	τυποῖς,	τυποῖ,
D.		τυποῖτον,	τυποῖτην,
P.	τυποῖμεν,	τυποῖτε,	τυποῖεν.

* The Æolic form of this Tense is frequently used, particularly by the Attics, in the second and third person singular, and in the third plural.

S.	τύψεια,	τύψειας,	τύψειε,
D.		τυψείατον,	τυψείατην,
P.	τυψείαμεν,	τυψείατε,	τύψειαν.

SUBJUNCTIVE MOOD.

Present, *I should strike.*

S.	τύπτω,	τύπτῃς,	τύπτῃ,
D.		τύπτητον,	τύπτητον,
P.	τύπτωμεν,	τύπτητε,	τύπτωσι.

Perfect, *I should have been striking.*

S.	τετύφω,	τετύφῃς,	τετύφῃ,
D.		τετύφητον,	τετύφητον,
P.	τετύφωμεν,	τετύφητε,	τετύφωσι.

First Aorist, *I should have struck.*

S.	τύψω,	τύψῃς,	τύψῃ,
D.		τύψητον,	τύψητον,
P.	τύψωμεν,	τύψητε,	τύψωσι.

Second Aorist, *I should have struck.*

S.	τύπω,	τύπῃς,	τύπῃ,
D.		τύπητον,	τύπητον,
P.	τύπωμεν,	τύπητε,	τύπωσι.

INFINITIVE MOOD.

Present, *τύπτειν, to strike.*

Perfect, *τετυφέναι, to have been striking.*

First Aorist, *τύψαι, to have struck.*

Second Aorist, *τυπεῖν, to have struck.*

First Future, *τύψειν, to be going to strike.*

Second Future, *τυπεῖν, to be going to strike.*

PARTICIPLES.

Present, *striking.*

N.	τύπτων,	τύπτουσα,	τύπτον,
G.	τύπτοντος,	τυπτούσης,	τύπτοντος, &c.

Perfect, *who has been striking.*

N.	τετυφῶς,	τετυφύϊα,	τετυφῶς,
G.	τετυφότης,	τετυφύϊας,	τετυφότης.

First Aorist, *Having struck.*

N.	τύφας,	τύφασα,	τύφαν,
G.	τύφαντος,	τύφάσης,	τύφαντος.

Second Aorist, *having struck.*

N.	τυπῶν,	τυπούσα,	τυπὸν,
G.	τυπόντος,	τυπούσης,	τυπόντος.

First Future, *going to strike.*

N.	τύφων,	τύφουσα,	τύφον,
G.	τύφοντος,	τύφούσης,	τύφοντος.

Second Future, *going to strike.*

N.	τυπῶν,	τυπούσα,	τυποῦν,
G.	τυποῦντος,	τυπούσης,	τυποῦντος.

PASSIVE VOICE.

Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Infin.	Part.
Pres.	τύπτομαι,	τύπτ-ου,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
Imperf.	ἔτυπτόμεν,					
Perfect.	τέτυμμαι,	τέτυ-ψο,	-μμένος,	-μμένος,	-φθαι,	-μμένος,
Pluperf.	ἔτετύμμην,					
1st Aor.	ἔτυφθην,	τύφθητι,	-είην,	-ῶ,	-ῆναι,	-εῖς,
2d Aor.	ἔτυπην,	τύπ-ηθι,	-είην,	-ῶ,	-ῆναι,	-εῖς,
1st Fut.	τυφθήσ-ομαι,		-οίμην,		-εσθαι,	-όμενος,
2d Fut.	τυπήσ-ομαι,		-οίμην,		-εσθαι,	-όμενος,
P.p.Fut.	τετύψ-ομαι,		-οίμην,		-εσθαι,	-όμενος.

		Active.	Infinitive.	Participle.
Present	Sing. τύπτει -ομαι) η, -νται Dual. -όμεσθον, -ησθον Plur. -όμεσθε, -ωνται		τύπτεσθαι	τυπτόμενος, -ένη, -ενον.
Imperf.	Sing. ἔτυπτε -όμεσθε Dual. -όμεσθον Plur. -όμεσθε			
Perfect	τέτυμμαι, -ον -ύμμεθον, ἦ -ύμμεθα, -ω Sing. -μα ἦτον Dual. -μεσθα Plur. -μεσσι		τετύφθαι	τετυμμένος, -η, -ον.
Plus- quam perf.	ἔτετύμμην, -ύμμεθον, -ύμμεθα, Sing. -μην Dual. -μεσθα Plur. -μεσσι			
Aor. 1. Aor. 2.	ἔτυφθην ἔτυπην Sing. -νθης, -ῆ Dual. -ητον, -ῆτον Plur. -ηντε, -ῶσι		τυφθῆναι τυπῆναι	τυφθείς } -εῖς, -εῖσα, τυπείς } -έν.
Fut. 1. Fut. 2. Fut. 3.	τυφθήσομαι τυπήσομαι τετύφομαι		τυφθήσεσθαι τυπήσεσθαι τετύψεσθαι	τυφθῆσ } -όμενος τυπησ } -η, -ον. τετυψ

Synoptical View of the Passive Voice.

To face p. 72.

	Indicative.	Imperative.	Optative.	Conjunctive.	Infinitive.	Participle.
Present	Sing. τύπτομαι, 'I am struck.' -ομαι, (-ται) -η, -εται Dual. -όμεθον, -ισθον, -ίσθον Plur. -όμεθα, -ισθε, -ονται	τύπτου Sing. (ιο) -ου -ίσθω Dual. -εσθον, -ίσθων Plur. -ισθε, -ίσθωσαν	τύπτοίμην Sing. -οίμην, -οιο, -οιτο Dual. -οίμεθον, -οισθον, -οίσθην Plur. -οίμεθα, -οισθε, -οίντο	τύπτωμαι Sing. -ωμαι, (-και) η, -ηται Dual. -ώμεθον, -ησθον, -ησθον Plur. -ώμεθα, -ησθε, -ωνται	τύπτεσθαι	τυπτόμενος, -ίνη, -ινον.
Imperf.	Sing. ἔτυπτόμην, 'I was struck.' -όμην, (-εο) -ου, -ετο Dual. -όμεθον, -εσθον, -εσθον Plur. -όμεθα, -εσθε, -οντο					
Perfect	τέτυμμαι, -υλαί, -υπται -ύμμεθον, -υφθον, -υφθον -ύμμεθα, -υφθε, -υμμένοι εἰσὶ Sing. -μαι, -σαι, -ται Dual. -μεθον, -θον, (-σθον) -θον (-σθον) Plur. -μεθα, -θε, (-σθε) -νται	τέτυψο, τετύφθω τέτυφθον, τετύφθων τέτυφθε, τετύφθωσαν) Sing. -σο, -θω (-σθω) -θον (-σθον) -θων (-σθων) -θε (-σθε) -θωσαν (-σθωσαν)	τέτυμμένος, -η, -ον εἶην, εἶης, εἶη τέτυμμένω, -α, -ω εἶητον, εἶητην, τέτυμμένοι, -αι, -α εἶμεν, εἵητε, εἵησαν	τέτυμμένος, -η, -ον ώ, ᾗς, ᾗ τέτυμμένω, -α, -ω ᾗτον, ᾗτον τέτυμμένοι, -αι, -α ᾗμεν, ᾗτε, ᾗσι	τετύφθαι	τετυμμένος, -η, -ον.
Plus- quam perf.	ἔτετύμην, -υλο, -υπτο -ύμμεθον, -υφθον, -ύπτην -ύμμεθα, -υφθε, τετυμμένοι ἦσαν Sing. -μην -σο, -το Dual. -μεθον, -θον, (-σθον) -θον (-σθην) Plur. -μεθα, -θε (-σθε) -ντο					
Aor. 1. Aor. 2.	τύφθην τύπην Sing. -ην, -ης, -η Dual. -ητον, -ήτην Plur. -ημεν, -ητε, -ησαν	τύφθητι τύπθητι Sing. -ητι (ηθε) -ήτω -ητον -ήτων -ητε -ήτωσαν	τυφθήην τυπτήην Sing. -είην, -είης, -είη Dual. -είητον, -είητην Plur. -είμην, -είητε, -είησαν	τυφθῶ τυπῶ Sing. -ῶ, -ῆς, -ῇ Dual. -ήτον, -ήτον Plur. -ῶμεν, -ῆτε, -ῶσι	τυφθῆναι τυπῆναι	τυφθείς } -είς, -είσα, τυπείς } -έν.
Fut. 1. Fut. 2. Fut. 3.	τυφθήσομαι τυπθήσομαι τετυφώμαι } as the present.	wanting.	τυφθησώμην τυπθησώμην τετυφώμην } as the present.	wanting.	τυφθήσθαι τυπθήσθαι τετυφῆσθαι	τυφθησ } -όμαινος τυπθησ } -η, -ον.

INDICATIVE MOOD.

Present, *I am struck.*

S.	τύπτομαι,	τύπτῃ,	τύπτεται,
D.	τυπτόμεθον,	τύπτεσθον,	τύπτεσθον,
P.	τυπτόμεθα,	τύπτεσθε,	τύπτονται.

Imperfect, *I was in the situation, or custom, of being struck.*

S.	ἔτυπτόμην,	ἔτύπτου,	ἔτύπτετο,
D.	ἔτυπτόμεθον,	ἔτύπτεσθον,	ἔτυπτέσθην,
P.	ἔτυπτόμεθα,	ἔτύπτεσθε,	ἔτύπτοντο.

Perfect, *I have been struck.*

S.	τέτυμμαι,	τέτυψαι,	τέτυπται,
D.	τετύμμεθον,	τέτυφθον,	τέτυφθον,
P.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εἰσὶ.

Pluperfect, *I had been struck.*

S.	ἔτετύμμην,	ἔτέτυψο,	ἔτέτυπτο,
D.	ἔτετύμμεθον,	ἔτέτυφθον,	ἔτετύφθην,
P.	ἔτετύμμεθα,	ἔτέτυφθε,	τετυμμένοι ἦσαν.

First Aorist, *I was struck.*

S.	ἔτύφθην,	ἔτύφθης,	ἔτύφθη,
D.		ἔτύφθητον,	ἔτυφθήτην,
P.	ἔτύφθημεν,	ἔτύφθητε,	ἔτύφθησαν.

Second Aorist, *I was struck.*

S.	ἔτύπην,	ἔτύπης,	ἔτύπη,
D.		ἔτύπητον,	ἔτυπήτην,
P.	ἔτύπημεν,	ἔτύπητε,	ἔτύπησαν.

First Future, *I shall be struck.*

S.	τυφθήσομαι,	τυφθήσῃ,	τυφθήσεται,
D.	τυφθήσόμεθον,	τυφθήσεσθον,	τυφθήσεσθον,
P.	τυφθήσόμεθα,	τυφθήσεσθε,	τυφθήσονται.

Second Future, *I shall be struck.*

S.	τυπήσομαι,	τυπήσῃ,	τυπήσεται,
D.	τυπησόμεθον,	τυπήσεσθον,	τυπήσεσθον,
P.	τυπησόμεθα,	τυπήσεσθε,	τυπήσονται.

Paulo-post-Future, *I am on the point of being struck.*

S.	τετύφομαι,	τετύφῃ,	τετύφεται,
D.	τετυφόμεθον,	τετύφεσθον,	τετύφεσθον,
P.	τετυφόμεθα,	τετύφεσθε,	τετύφονται.

IMPERATIVE MOOD.

Present, *be struck.*

S.	τύπτου,	τυπτέσθω,
D.	τύπτεσθον,	τυπτέσθων,
P.	τύπτεσθε,	τυπτέσθωσαν.

Perfect, *have been struck.*

S.	τέτυφο,	τετύφθω,
D.	τέτυφθον,	τετύφθων,
P.	τέτυφθε,	τετύφθωσαν.

First Aorist, *be struck.*

S.	τύφθητι *,	τυφθήτω,
D.	τύφθητον,	τυφθήτων,
P.	τύφθητε,	τυφθήτωσαν.

Second Aorist, *be struck.*

S.	τύπηθι,	τυπήτω,
D.	τύπητον,	τυπήτων,
P.	τύπητε,	τυπήτωσαν.

OPTATIVE MOOD.

Present, *I may be struck.*

S.	τυπτοίμην,	τύπτοιο,	τύπτοιτο,
D.	τυπτοίμεθον,	τύπτοισθον,	τυπτοίσθην,
P.	τυπτοίμεθα,	τύπτοισθε,	τύπτοιτο.

* For τύφθητι, two successive syllables of which would begin with an aspirate.

Perfect, *I may have been struck.*

S.	τετυμμένος εἶην,	εἶης,	εἶη,
D.	τετυμμένω,	εἶητον,	εἶήτην,
P.	τετυμμένοι εἴημεν,	εἴητε,	εἴησαν*.

First Aorist, *I may have been struck.*

S.	τυφθείην,	τυφθείης.	τυφθείη,
D.		τυφθείητον,	τυφθειήτην,
P.	τυφθείημεν,	τυφθείητε,	τυφθείησαν.

Second Aorist, *I may have been struck.*

S.	τυπείην,	τυπείης,	τυπείη,
D.		τυπείητον,	τυπειήτην,
P.	τυπείημεν,	τυπείητε,	τυπείησαν.

First Future, *I may be struck hereafter.*

S.	τυφθήσοίμην,	τυφθήσοιο,	τυφθήσοιτο,
D.	τυφθησοίμεθον,	τυφθήσοισθον,	τυφθησοίσθην,
P.	τυφθησοίμεθα,	τυφθήσοισθε,	τυφθήσονται.

Second Future, *I may be struck hereafter.*

S.	τυπήσοίμην,	τυπήσοιο,	τυπήσοιτο,
D.	τυπησοίμεθον,	τυπήσοισθον,	τυπησοίσθην,
P.	τυπησοίμεθα,	τυπήσοισθε,	τυπήσονται.

Paulo-post-Future, *I may be on the point of being struck.*

S.	τετυφσοίμην,	τετύφσοιο,	τετύφσοιτο,
D.	τετυφσοίμεθον,	τετύφσοισθον,	τετυφσοίσθην,
P.	τετυφσοίμεθα,	τετύφσοισθε,	τετύφσονται.

SUBJUNCTIVE MOOD.

Present, *I should be struck.*

S.	τύπτωμαι,	τύπτη,	τύπτηται,
D.	τυπτώμεθον,	τύπτησθον,	τύπτησθον,
P.	τυπτώμεθα,	τύπτησθε,	τύπτωνται.

* The more common form is the Attic contraction εἶπον, εἶτην ; εἶμεν, εἴτε, εἶεν.

Perfect, *I might have been struck.*

S.	τετυμμένος, ὦ,	ῆς,	ῆ,
D.	τετυμμένῳ,	ῆτον,	ῆτον,
P.	τετυμμένοι ὦμεν,	ῆτε,	ὦσι,

First Aorist, *I should have been struck.*

S.	τυφθῶ,	τυφθῆς,	τυφθῇ,
D.		τυφθῆτον,	τυφθῆτον,
P.	τυφθῶμεν,	τυφθῆτε,	τυφθῶσι.

Second Aorist, *I should have been struck.*

S.	τυπῶ,	τυπῆς,	τυπῇ,
D.		τυπῆτον,	τυπῆτον,
P.	τυπῶμεν,	τυπῆτε,	τυπῶσι.

INFINITIVE MOOD.

Present, *τύπτεσθαι, to be struck.*

Perfect, *τετύφθαι, to have been struck.*

First Aorist, *τυφθῆναι, to have been struck.*

Second Aorist, *τυπῆναι, to have been struck.*

First Future, *τυφθήσεσθαι, to be going to be struck.*

Second Future, *τυπήσεσθαι, to be going to be struck.*

P. p. Future, *τετύψεσθαι, to be on the point of being struck.*

PARTICIPLES.

Present, *being struck.*

N.	τυπτόμενος,	τυπτομένη,	τυπτόμενον,
G.	τυπτομένου,	τυπτομένης,	τυπτομένου, &c.

Perfect, *having been struck.*

N.	τετυμμένος,	τετυμμένη,	τετυμμένον,
G.	τετυμμένου,	τετυμμένης,	τετυμμένου.

First Aorist, *having been struck.*

N.	τυφθεῖς,	τυφθεῖσα,	τυφθεῖν,
G.	τυφθέντος,	τυφθείσης,	τυφθέντος.

Synoptical View of the Middle Voice.

To face p. 77.

	Indicative.	Imperative.	Optative.	Conjunctive.	Infinitive.	Participle.
Aor. 1.	ἔτυψάμην Sing. -άμην, (-ασο, -αο) -ω, -ατο Dual. -άμεθον, -ασθον, -άσθη Plur. -άμεθα, -ασθε, -αντο	τύψαι Sing. -αι, -άσθω Dual. -ασθον, -άσθων Plur. -ασθε, -άσθουσιν	τύψαιμην Sing. -αίμην, -αιο, -αιτο Dual. -αίμεθον, -αισθον, -αίσθη Plur. -αίμεθα, -αισθε, -αιντο	τύψωμαι Sing. -ωμαι, (-ησαι, -ηαι) -η, -ηται Dual. -ώμεθον, -ησθον, -ησθη Plur. -ώμεθα, -ησθε, -ωνται	τύψασθαι	τυψόμενος, -αμένης, -αμένη, -άμενος.
Aor. 2.	ἔτυπόμην. it proceeds exactly like the imperf. pass.	τυποῦ (-εσο, -ίω)	τυποίμην, &c. as in the present of the passive.	τύπωμαι	τυπίσθαι	τυπόμενος.
Fut. 1.	τύψουμαι —&c. like the pres. pass.	wanting.	τυψοίμην, &c. as the opt. pres. pass.	wanting.	τύψισθαι	τυψόμενος, -ομένη, -όμενος.
Fut. 2.	τυπούμαι Sing. -οὔμαι, -ῆ (ῆ) -εῖται Dual. -οὔμεθον, -εῖσθον, -εῖσθη Plur. -οὔμεθα, -εῖσθε, -οὔνται	wanting.	τυποίμην Sing. -οίμην, -οῖο, -οῖτο Dual. -οίμεθον, -οῖσθον, -οῖσθη Plur. -οίμεθα, -οῖσθε, -οῖντο	wanting.	τυπίσθαι	τυπούμενος, -ομένη, -ομένης, -ομένη, -ομένης.

INDICATIVE MOOD.

First Aorist, *I struck myself.*

S.	ἐτυψάμην,	ἐτύψω,	ἐτύψατο,
D.	ἐτυψάμεθον,	ἐτύψασθον,	ἐτυψάσθην,
P.	ἐτυψάμεθα,	ἐτύψασθε,	ἐτύψαντο.

Second Future, *I shall strike myself.*

S.	τυπούμαι,	τυπή,	τυπέται,
D.	τυπούμεθον,	τυπέισθον,	τυπέσθον,
P.	τυπούμεθα,	τυπέεσθε,	τυπούνται.

IMPERATIVE MOOD.

First Aorist, *strike thyself.*

S.	τύψαι,	τύψάσθω,
D.	τύψασθον,	τύψάσθων,
P.	τύψασθε,	τύψάσθωσαν.

OPTATIVE MOOD.

First Aorist, *I may have struck myself.*

S.	τυψαίμην,	τύψαισιν,	τύψαιτο,
D.	τυψαίμεθον,	τύψαισθον,	τυψαίσθην,
P.	τυψαίμεθα,	τύψαισθε,	τύψαιντο.

AUGMENT.

The *Augment* serves to prevent ambiguity; else the Imperfect τύπτει would be confounded with the Imperative, and the First Aorist τύψας with the Participle.

Of the Nine Tenses,

Three receive an *Augment*, continued through all the Moods:—the Perfect, Pluperfect, and Paulo-post-Future.

Three receive an *Augment* in the Indicative only :—the Imperfect, and the Two Aorists*.

Three receive no *Augment* : the Present, and the Two Futures.

There are Two Augments ; the *Syllabic*, when the verb begins with a Consonant ; and the *Temporal*, when the verb begins with a Vowel.

The *Syllabic* is so called because it adds a *syllable* to the word ; the *Temporal*, because it increases the *time* or quantity of the syllable.

The Syllabic Augment is ε prefixed to the Imperfect and the Aorists, as ἔτυπτον, ἔτυψα, ἔτυπόν.

When it is continued, the initial Consonant of the Verb is repeated, as τέτυφα.—This repetition of the initial consonant in the *continued* Augment is called *Reduplication*†.

If the Verb begins with a Vowel, the Temporal Augment is continued.

If the initial Consonant is an Aspirate, it must be changed into the corresponding soft one, as θύω, τέθυκα ; because an Aspirate Consonant beginning two successive syllables, as θέθυκα, would produce a harshness, which the Greeks generally avoid.

The *Temporal* Augment changes

- α into η, as ἄγω, ἤγον.
- ε into η, as ἐλπίζω, ἤλπιζον.
- υ into ι, as ἱκάνω, ἱκانون.
- ο into ω, as ὀπάζω, ὤπαζον.
- υ̅ into υ̅, as ὕβριζω, ὕβριζον.
- αι into η, as αἶρω, ἤρον.
- αυ into ηυ, as αὐξάνω, ἠύξανον.
- ευ into ηυ, as εὐχεμαι, ηύχομην.
- οι into ω, as οἰκίζω, ὤκιζον.

* Ἐπω continues the Augment of the Aorists, εἶπα and εἶπον. The latter is more usual.

† When the Verb begins with a double letter, with σ joined to a Mute, or with γν, no Reduplication takes place, but the Syllabic Augment is continued. Such also is the case with a Verb beginning with ρ, when ρ is doubled in the Augment ; except in poetry, where ρ is sometimes single. So also βλάπτω, γρηγορέω, διαγλύφω, θλάω. καθαρίζω, κτείνω, προσπατταλεύω, πτερόω, πτίσσω, πτοίω, πτύσσω. Κτάομαι makes ἔκτημαι and κέκτημαι.

ε is in some verbs changed into ει, as ἔχω, εἶχον. So also :

ἔαω,	ἐλίσσω,	ἔπομαι,	ἐρύω,
ἔζω,	ἔλκω.	ἐργάζομαι,	ἐστήκω,
ἔθω,	ἐλκίω,	ἐρέω,	ἐστιάω.
ἐθίζω,	ἐλκύνω,	ἔρπω,	ἔχω,
ἔλω,	ἔπω,	ἐρπύζω,	ἔω.

εο is changed into εω, as ἑορτάζω, ἐώρταζον.

Verbs compounded with Prepositions take the Augment between the Preposition and the Verb, as προσβάλλω, προσέβαλλον.

Some Compound Verbs, which retain the same meaning as those from which they are compounded, are considered as Simple, and take the Augment in the beginning.

Some take an Augment both before and after the Preposition, as ἀνέχομαι, ἡνειχώμην; ἀνορθόω, ἠνώρθοον.

Some take it either before or after, as καθεύδω, ἐκάθευδον or καθευῖδον; προθυμοῦμαι, ἐπροθυμούμην or προυθυμούμην; &c.

Verbs compounded with εὔ and δύν, if they are susceptible of the temporal Augment, take it in the same manner with those compounded of Prepositions, as εὐορκέω, εὐώρκεον.

A Preposition in composition before a Vowel loses the final Vowel, as ἀπέχω from ἀπὸ and ἔχω.

If, after this elision, the Preposition comes before an Aspirate, it changes its soft into an Aspirate, as ἀφαιρέω from ἀπὸ and αἰρέω.

Ἐκ in composition becomes ἐξ before a Vowel, as ἐκφέρω, ἐξέφερον.

Ἐν and σύν, which change the ν before a Consonant, resume it before a Vowel, as ἐμμένω, ἐνέμενον.

Σύν sometimes drops the ν, as συζητέω.

ρ is doubled after a Vowel, as διαρρέω.

Many Verbs have no Augment; namely, those beginning with Vowels or Diphthongs not mentioned in the rule; many beginning in οι, particularly those compounded with οἶαξ, οἶος, οἶκος, οἶνος and οἶωνος; also those in ᾠω, αἰώ, ἀηδίζομαι, ἀηθέσσω, ἐρμηνεύω, εὐρίσκω. But ὠθέω, ὠνέομαι, take the Syllabic Augment, as ὤωσα, ὤωνήθην.

These have no Syllabic Augment in the dialogue of Tragedy ; καθέζομαι, καθεύδω, κάθημαι, σπεύδω.

FORMATION OF THE TENSES.

Of the Active Voice.

Present	Present P.—Present M.				
	Imperfect	{	Imperfect P.		
			Imperfect M.		
	1 Future	{	Perfect	{	Pluperfect.
					Perf. P.	{ Plup. P.
			1 Aor.—1 Aor. M.	{	Paul. p. Fut.
					1 Aor.P.—1 Fut.P.
	2 Aorist	{	1 Fut. M.		
			2 Aor. P.—2 Fut. P.		
			2 Aor. M.		
2 Fut.—2 Fut. M.					
Perf. M.—Plup. M.					

The Imperfect

is formed from the Present, by prefixing the Augment, and changing *ω* into *ον*, as *τύπτω*, *ἔτυπτον*.

The First Future.

This Tense is really formed by the insertion of *σ* before *ω*, as *λείβω*, *λείβσω* or *λείψω* ; *λείπω*, *λείπσω* or *λείψω* ; *λέγω*, *λέγσω* or *λέξω* ; *τίω*, *τίσω*. To soften the pronunciation, a Consonant is frequently dropped ; as *ἄδω*, *ἄσω* ; *φράζω*, *φράσω*, &c. For the same reason the *σ* is omitted after a Liquid ; but it was formerly retained, and *νέμω* made *νέμσω*. We still find *κέλσαι* from *κέλω*, *τέλσον* from *τέλω*, *ὄρσω* from *ὄρω*, particularly in the Doric dialect*.

* This analogy extends, in some measure, to the Latin. The Perfect of the Third Conjugation is formed from the Present by

Or the First Future may be considered as being formed from the Present, by changing the last syllable, in the First Conjugation into $\psi\omega$, as $\tau\acute{\upsilon}\pi\pi\omega$, $\tau\acute{\upsilon}\psi\omega$; in the Second into $\xi\omega$, as $\lambda\acute{\epsilon}\gamma\omega$, $\lambda\acute{\epsilon}\xi\omega$; in the Third into $\sigma\omega$, as $\tau\acute{\iota}\omega$, $\tau\acute{\iota}\sigma\omega$; in the Fourth, by circumflexing the last syllable, and shortening the penultima, as $\psi\acute{\alpha}\lambda\lambda\omega$, $\psi\alpha\lambda\tilde{\omega}$.

Some Verbs of the Second and Third Conjugation make $\xi\omega$ and $\sigma\omega$: $\alpha\rho\pi\acute{\alpha}\zeta\omega$, $\beta\acute{\alpha}\zeta\omega$, $\beta\rho\acute{\iota}\zeta\omega$, &c. The former is the Doric form.

Some Verbs take γ before ξ ; $\kappa\lambda\acute{\alpha}\zeta\omega$, $\kappa\lambda\acute{\alpha}\gamma\xi\omega$, from $\kappa\lambda\acute{\alpha}\gamma\gamma\omega$; $\pi\lambda\acute{\alpha}\zeta\omega$, $\pi\lambda\acute{\alpha}\gamma\xi\omega$, &c.

Verbs in $\alpha\omega$, $\epsilon\omega$, and $\sigma\omega$, change α and ϵ into η , and o into ω , as $\tau\iota\mu\acute{\alpha}\omega$, $\tau\iota\mu\acute{\eta}\sigma\omega$; $\phi\iota\lambda\acute{\epsilon}\omega$, $\phi\iota\lambda\acute{\eta}\sigma\omega$; $\delta\eta\lambda\acute{\omega}\omega$, $\delta\eta\lambda\acute{\omega}\sigma\omega$.

The following are excepted;

1. Verbs in $\alpha\omega$ preceded by ϵ or ι ; Verbs in $\lambda\alpha\omega$ and $\rho\alpha\omega$, pure; with $\delta\iota\phi\acute{\alpha}\omega$, $\delta\rho\acute{\alpha}\omega$, $\kappa\lambda\acute{\alpha}\omega$, $\mu\acute{\alpha}\omega$, $\nu\acute{\alpha}\omega$, $\pi\epsilon\tau\acute{\alpha}\omega$, $\sigma\pi\acute{\alpha}\omega$, $\phi\lambda\acute{\alpha}\omega$.

2. These in $\epsilon\omega$:— $\acute{\alpha}\kappa\acute{\epsilon}\omega$, $\acute{\alpha}\mu\phi\acute{\iota}\epsilon\omega$, $\acute{\alpha}\rho\kappa\acute{\epsilon}\omega$, $\acute{\epsilon}\omega$, $\zeta\acute{\epsilon}\omega$, $\kappa\acute{\epsilon}\omega$, $\nu\alpha\acute{\iota}\epsilon\omega$, $\nu\epsilon\acute{\iota}\kappa\acute{\epsilon}\omega$, $\xi\acute{\epsilon}\omega$, $\delta\lambda\acute{\epsilon}\omega$, $\sigma\tau\omicron\rho\acute{\epsilon}\omega$, $\tau\epsilon\lambda\acute{\epsilon}\omega$, $\tau\rho\acute{\epsilon}\omega$; and Verbs, which form others in $\nu\omega$, $\nu\mu\iota$ and $\sigma\kappa\omega$.

Some make $\epsilon\sigma\omega$ and $\eta\sigma\omega$:— $\alpha\acute{\iota}\delta\acute{\epsilon}\omicron\mu\alpha\iota$, $\alpha\acute{\iota}\nu\acute{\epsilon}\omega$, $\acute{\alpha}\kappa\acute{\epsilon}\omicron\mu\alpha\iota$, $\acute{\alpha}\lambda\acute{\epsilon}\omega$, $\acute{\alpha}\lambda\phi\acute{\epsilon}\omega$, $\acute{\alpha}\chi\theta\acute{\epsilon}\omicron\mu\alpha\iota$, $\beta\delta\acute{\epsilon}\omega$, $\kappa\eta\delta\acute{\epsilon}\omega$, $\kappa\omicron\pi\acute{\epsilon}\omega$, $\kappa\omicron\rho\acute{\epsilon}\omega$, $\kappa\omicron\tau\acute{\epsilon}\omega$, $\mu\alpha\chi\acute{\epsilon}\omicron\mu\alpha\iota$, $\delta\zeta\acute{\epsilon}\omega$, $\pi\omicron\theta\acute{\epsilon}\omega$, $\pi\omicron\nu\acute{\epsilon}\omega$, $\sigma\tau\epsilon\rho\acute{\epsilon}\omega$, $\phi\omicron\rho\acute{\epsilon}\omega$, $\phi\rho\omicron\nu\acute{\epsilon}\omega$, $\chi\omega\rho\acute{\epsilon}\omega$. $\Delta\acute{\epsilon}\omega$ makes $\delta\acute{\eta}\sigma\omega$, $\delta\acute{\epsilon}\delta\epsilon\kappa\alpha$. Καλέω makes $\kappa\alpha\lambda\acute{\epsilon}\sigma\omega$, $\kappa\epsilon\kappa\acute{\alpha}\lambda\eta\kappa\alpha$, by Syncope $\kappa\acute{\epsilon}\kappa\lambda\eta\kappa\alpha$.

The following make the First Future in $\epsilon\upsilon\sigma\omega$: $\theta\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\omega$, $\pi\acute{\nu}\acute{\epsilon}\omega$, $\nu\acute{\epsilon}\omega$, $\rho\acute{\acute{\epsilon}}\omega$, $\chi\acute{\acute{\epsilon}}\omega$. Καίω and $\kappa\lambda\alpha\acute{\iota}\omega$ make $\alpha\upsilon\sigma\omega$.

3. Verbs Primitive in $\sigma\omega$; $\acute{\alpha}\rho\acute{\omicron}\omega$, $\beta\acute{\omicron}\omega$, $\acute{\epsilon}\nu\acute{\omicron}\omega$, $\delta\mu\acute{\omicron}\omega$, $\delta\acute{\omicron}\acute{\omicron}\omega$; and Verbs, which form others in $\nu\omega$ and $\sigma\kappa\omega$.

Four Verbs change the Soft of the first syllable into an Aspirate breathing: $\acute{\epsilon}\chi\omega$, $\acute{\epsilon}\xi\omega$; $\tau\rho\acute{\acute{\epsilon}}\chi\omega$, $\theta\rho\acute{\acute{\epsilon}}\xi\omega$; $\tau\rho\acute{\acute{\epsilon}}\phi\omega$, $\theta\rho\acute{\acute{\epsilon}}\psi\omega$; $\tau\acute{\upsilon}\phi\omega$, $\theta\acute{\upsilon}\psi\omega$.

The Present of these Verbs should begin with an Aspirate, thus $\acute{\epsilon}\chi\omega$, $\theta\rho\acute{\acute{\epsilon}}\phi\omega$, $\theta\rho\acute{\acute{\epsilon}}\chi\omega$, $\theta\acute{\upsilon}\phi\omega$; but as the Greeks sel-

changing o into si , as *scribo, scripsi*; *dico, dixi* or *dixi*; *figo, figsi* or *fixi*; *demo, demsi*; *carpo, carpsi*, &c. To avoid harshness a letter is frequently left out, as *parco, parsi*; *ludo, lusi*, &c. The s too is frequently omitted; and sometimes in that case it is resumed in the Supine, as *scando, scandi, scansum*; *verto, verti, versum*, &c.

dom suffer two aspirated syllables to come together, the first is changed into a soft. That reason ceases to operate in the Future, which ends in $\xi\omega$, and therefore resumes the Aspirate in the first syllable. This is proved by the Perfect, which in the Active is $\acute{\epsilon}\tau\tau\epsilon\phi\alpha$, and not $\acute{\epsilon}\theta\theta\epsilon\phi\alpha$, but in the Passive $\acute{\epsilon}\theta\theta\rho\alpha\mu\mu\alpha\iota$. For the same reason $\theta\rho\iota\zeta$ makes $\tau\rho\iota\chi\acute{o}\varsigma$ in the G.—But no change is produced by the pass. termination $\theta\eta\nu$, except in $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$, $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\nu$; or by $\theta\epsilon$, $\theta\epsilon\nu$; or if a consonant intervenes, as $\delta\acute{\epsilon}\sigma\theta\epsilon$, $\delta\alpha\phi\theta\epsilon\acute{\iota}\varsigma$.

The First Aorist

is formed from the First Future, by prefixing the Augment, and changing ω into α , as $\tau\acute{\upsilon}\psi\omega$, $\acute{\epsilon}\tau\upsilon\psi\alpha$.

A doubtful Vowel in the penultima of the First Aorist of the Fourth Conjugation is made long, α is changed into η , and ϵ into $\epsilon\iota$, as $\kappa\rho\acute{\iota}\nu\tilde{\omega}$, $\acute{\epsilon}\kappa\rho\acute{\iota}\nu\alpha$; $\psi\alpha\lambda\tilde{\omega}$, $\acute{\epsilon}\psi\eta\lambda\alpha$; $\mu\epsilon\nu\tilde{\omega}$, $\acute{\epsilon}\mu\epsilon\iota\nu\alpha$.

If the penult. of the Pres. has $\alpha\iota$, that of the 1st Aor. in the common Dialect has α , in the Attic, η ; as $\sigma\eta\mu\alpha\acute{\iota}\nu\omega$, $\sigma\eta\mu\alpha\nu\tilde{\omega}$, $\acute{\epsilon}\sigma\acute{\eta}\mu\alpha\nu\alpha$, Attic $\acute{\epsilon}\sigma\acute{\eta}\mu\eta\nu\alpha$.

$\acute{\epsilon}\iota\pi\alpha$ and $\acute{\eta}\nu\epsilon\gamma\kappa\alpha$ are formed from the Present; $\acute{\eta}\kappa\alpha$, $\acute{\epsilon}\theta\eta\kappa\alpha$, $\acute{\epsilon}\delta\omega\kappa\alpha$ from the Perfect.

The following drop the σ of the Future :

$\acute{\alpha}\kappa\acute{\epsilon}\omega$,	$\acute{\eta}\kappa\epsilon\iota\alpha$,	$\kappa\acute{\epsilon}\omega$,	$\acute{\epsilon}\kappa\epsilon\iota\alpha$,
$\acute{\alpha}\lambda\epsilon\acute{\upsilon}\omega$,	$\acute{\eta}\lambda\epsilon\upsilon\alpha$,	$\sigma\acute{\epsilon}\acute{\upsilon}\omega$,	$\acute{\epsilon}\sigma\epsilon\upsilon\alpha$,
$\kappa\alpha\acute{\iota}\omega$,	$\acute{\epsilon}\kappa\eta\alpha$,	$\chi\acute{\epsilon}\omega$,	$\acute{\epsilon}\chi\epsilon\alpha$.

The Perfect

is formed from the First Future, by prefixing the Continued Augment, and changing, in the

1st Conjugation, $\psi\omega$ into $\phi\alpha$, as $\tau\acute{\upsilon}\psi\omega$, $\acute{\epsilon}\tau\epsilon\tau\upsilon\phi\alpha$;

in the 2nd, $\xi\omega$ into $\chi\alpha$, as $\lambda\acute{\epsilon}\xi\omega$, $\lambda\acute{\epsilon}\lambda\epsilon\chi\alpha$;

in the 3d, $\sigma\omega$ into $\kappa\alpha$, as $\tau\acute{\iota}\sigma\omega$, $\acute{\epsilon}\tau\epsilon\tau\iota\kappa\alpha$;

in the 4th, $\tilde{\omega}$ into $\kappa\alpha$, as $\psi\alpha\lambda\tilde{\omega}$, $\acute{\epsilon}\psi\alpha\lambda\kappa\alpha$.

Verbs in $\mu\omega$ are formed from $\mu\epsilon\omega$, as $\nu\acute{\epsilon}\mu\omega$, $\nu\epsilon\nu\acute{\epsilon}\mu\eta\kappa\alpha$, from $\nu\epsilon\mu\acute{\epsilon}\omega$, $\nu\epsilon\mu\acute{\eta}\sigma\omega$.

Dissyllables in $\lambda\omega$, $\nu\omega$, $\rho\omega$ change the ϵ of the First Future into α , as $\sigma\tau\epsilon\lambda\tilde{\omega}$, $\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$.

Dissyllables in $\epsilon\iota\nu\omega$, $\iota\nu\omega$, and $\upsilon\nu\omega$ drop the ν , as $\kappa\tau\epsilon\nu\tilde{\omega}$, $\acute{\epsilon}\kappa\tau\alpha\kappa\alpha$.

The Pluperfect

is formed from the Perfect, by prefixing ϵ to the Reduplication, and changing α into $\epsilon\iota\nu$, as $\tauέτυφα$, $\epsilonτετύφειν$.

The Pluperf. often drops the initial ϵ in all voices, especially in the later Attic writers.

The Second Aorist

is formed from the Present, by prefixing the Augment, changing ω into $\omicron\nu$, and shortening the penultima, as $τύπ-τω$, $\epsilonτυπον$.

The Penultima is shortened :

1. In Vowels, by the change of

η	} into α , as	$\lambdaήβω$,	$\epsilonλαβον$;
ω		$τρέγω$,	$\epsilonτραγον$;
$\alpha\iota$		$\phiαίνω$,	$\epsilonφανον$;
$\alphaυ$		$παύω$,	$\epsilonπαον$;
$\epsilon\iota$	into ι , as	$λείπω$,	$\epsilonλιπον$;
$\epsilonυ$	into υ , as	$\φεύγω$,	$\epsilonφυγον$.

$\Piλήσσω$, to strike the *body*, makes $\epsilonπληγον$; to strike the *mind*, $\epsilonπλαγον$.

In Dissyllables, however, which take the Temporal Augment, the penultima necessarily remains long, as $\alphaγω$, $\etaγον$. So also where the penultima is long by position, as $\thetaάλλω$, $\epsilonθαλπον$; $μάρπτω$, $\epsilonμαρπτον$. But in many of these a transposition takes place to preserve the analogy: thus $πέρθω$ makes in poetry $\epsilonπραθον$, $δέρκω$, $\epsilonδρακον$, &c. A resolution and a reduplication produce the same effect: thus $\etaδον$ is made $\epsilonαδον$; $\etaγον$, $\etaγαγον$, &c.

In Dissyllables of the Fourth Conjugation, ϵ and $\epsilon\iota$ are changed into α , as $δέρω$, $\epsilonδαρον$; $σπείρω$, $\epsilonσπαρον$ *.—This also takes place in some words beginning with a Mute and a Liquid, as $πλέκω$, $\epsilonπλακον$, $κλέπτω$, $\epsilonκλαπον$; so $στρέφω$, $\epsilonστραφον$; but $βλέπω$ and $\φλέγω$ are regular.

In Polysyllables of the Fourth Conjugation, $\epsilon\iota$ is changed into ϵ , as $\alphaγειρω$, $\etaγερον$.

* $Τέμνω$ makes $\epsilonταμον$ and $\epsilonτεμον$.

2. In Consonants, by the omission of τ , and of the last of two liquids, as, $\tauύπτω$, $ἐτυπον$; $ψάλλω$, $ἐψαλον$.

Some Mutes are changed into others of the same order ; thus,

π into β , as	{	$\betaλάπτω$,	$ἐβλαβον$,
		$καλύπτω$,	$ἐκάλυβον$,
		$κρύπτω$,	$ἐκρυβον$,
π into ϕ , as	{	$ἄπτω$,	$ἤφον$,
		$βάπτω$,	$ἐβαφον$,
		$θάπτω$,	$ἐταφον$,
		$ράπτω$,	$ἐρράφον$,
		$σκάπτω$,	$ἐσκαφον$,
		$ρίπτω$,	$ἐρρίφον$,
		$δρύπτω$,	$ἐδρυφον$.
χ into γ , as	{	$σμύχω$,	$ἐσμυγον$,
		$ψύχω$,	$ἐψυγον$.

Verbs in $\zeta\omega$ and $\sigma\omega$ of the Second Conjugation form the Second Aorist in $\gammaον$; as $πράσσω$, $πράξω$, $ἐπραγον$; some of the Third form it in $\deltaον$, $φράζω$, $φράσω$, $ἐφραδον$.

Verbs in $\alpha\omega$ and $\epsilon\omega$ change $\alpha\omega$ and $\epsilon\omega$ into $ον$, as $μυκάω$, $ἐμυκον$; $εὔρέω$, $εὔρον$.

The following have no Second Aorist: Polysyllables in $\zeta\omega$ and $\sigma\omega$; Verbs in $\alpha\omega$ and $\epsilon\omega$ after a Vowel; Verbs in $ο\omega$; Polysyllables in $\alphaιν\omega$, $υν\omega$, $αυ\omega$, $ευ\omega$, $ου\omega$, $υ\omega$, $υι\omega$, and many others. $Ἦκοον$ from $ἀκούω$ is poetical.

The Second Future

is formed from the Second Aorist, by dropping the Augment, and changing $ον$ into ω circumflexed, as $ἐτυπον$, $τυπῶ$.

Passive Voice.

The Present

is formed from the Present Active, by changing ω into $ομαι$, as $τύπτω$, $τύπτομαι$.

The formation of the second person Sing. was originally in $εσαι$, thus $τύπτομαι$, $εσαι$, $εται$. The Ionians dropped the σ , and made it $τύπτεαι$. The Attics shortened it into $τύπτει$, which the common language of Greece changed into $τύπτη$.

The Attic contraction had the advantage of distinguishing the Indicative from the Subjunctive Mood ; it was universally adopted in βούλει, οἶει, ὄψει.

The same observation applies to other tenses. Thus in the Imperfect ἐτύπτεσθ became ἐτύπτεο, and was afterwards contracted into ἐτύπτο. So τύπτοισθ became τύπτοιο ; ἐτύψασθ, ἐτύψαο and ἐτύψω.

Some verbs retain the original form, thus φάγομαι makes φάγεσαι. Thus also is formed the Passive of Verbs in μι, ἴσταμαι, ἴστασαι ; τίθιμαι, τίθισαι, &c.

The Imperfect

is formed from the Imperfect Active, by changing ν into μην, as ἔτυπτο-ν, ἔτυπτό-μην.

The Perfect

is formed from the Perfect Active, by changing, in the 1st Conj. φα into μαι, as τέτυ-φα, τέτυ-μαι ; but Perfects in φα impure change it into μαι, as τέτερ-φα, τέτερ-μαι. in the 2d, χα into γμαι, as λέλε-χα, λέλε-γμαι ; in the 3d, κα into σμαι, as πέφρα-κα, πέφρα-σμαι ; in the 4th, κα into μαι, as ἔψαλ-κα, ἔψαλ-μαι.

Verbs of the Third Conjugation in ω pure, if the penultima of the Perfect is long, change κα into μαι, as πεφίληκα, πεφίλη-μαι.—Except the following, which retain σ, ἀκούω, θραύω, κελεύω, κλείω, κρούω, παίω, πταίω, σείω.

Some, whose penultima is short, change κα into μαι, ἀρόω, ἐλάω, δέω, θύω, λύω, πτάω.

The Perfect of most Verbs in αιω, αινω, αυω, ειω, ευω, οω, ουω, ω, originally ended in μαι, which was afterwards changed into σμαι. Hence we find κέλευμαι and κέλευσμαι, γνωτός and γνωστός, &c.

Some Verbs shorten the long syllable of the Perfect Active ; as δέδωκα, δέδομαι.—On the same principle ευ is changed into υ ; thus κέχευκα, κέχυσμαι and κέχυμαι ; πέφευχα, πέφυγμαι ; σέσευκα, σέσυμαι ; τέτευχα, τέτυγμαι.

Dissyllables, whose first syllable has τρε, change ε into α, as τρέπω, τέτρεφα, τέτραμμαι ; but they resume it in the First Aorist ἐτρέφθην.

Synoptical View of the formation of the *Perf. Pass.* in all its Persons.

I. S. τέτυμμαι, (for τέτυφμαι,	τέτυψαι, τέτυφσαι,	τέτυπται, τέτυφται)
D. τετύμμεθον,	τέτυφθον,	τέτυφθον,
P. τετύμμεθα,	τέτυφθε,	τετυμμένοι εἰσί.
II. S. λέλεγμαι, (for λέλεχμαι,	λέλεξαι, λέλεχσαι,	λέλεκται, λέλεχται)
D. λελέγμεθον,	λέλεχθον,	λέλεχθον,
P. λελέγμεθα,	λέλεχθε,	λελεγμένοι εἰσί.
III. S. πέπεισμαι,	πέπεισαι, (for πέπεισσαι)	πέπεισται,
D. πεπέισμεθον,	πέπεισθον,	πέπεισθον,
P. πεπέισμεθα,	πέπεισθε,	πετεισμένοι εἰσί.
IV. S. πέφαμμαι, (for πέφανμαι)	πέφανσαι,	πέφανται,
D. πεφάμμεθον,	πέφανθον,	πέφανθον,
P. πεφάμμεθα,	πέφανθε,	πεφασμένοι εἰσί.

The third person plural is formed from the third person singular by inserting *ν* before *ται*, as *κρίνεται*, *κρίννται*. But when a consonant comes before *ται*, the insertion of *ν* would produce an inharmonious sound. Hence a periphrasis is formed by the addition of the verb *εἶμι* to the Perfect Participle: thus *τετυμμένοι εἰσὶ* for *τετυπνται*.

When the Perfect Indicative ends in *μαι* pure, the periphrasis of the Participle with *εἶμι* does not take place in the Optative and Subjunctive; but *μαι* in the Optative is changed into *μην*, *αμαι* in *αἴμην*; and in the Subjunctive *μαι* with the preceding vowel into *ωμαι*, as Indic. *τετίμημαι*, Opt. *τετιμήμην*, Subj. *τετιμῶμαι*.

The Ionic dialect forms the 3d pers. plur. in the Ind. and Opt. by changing *ν* into *α*, the soft into the aspirate mute, and *η* into *ε*; as *τετύφαται*, *λελέχεται*, *εἰρέαται*, *ἑστάλατο*, *ῥημέατο*, *ἀγοίατο*, &c. So, by the change of *σ* into *δ*, *πεφράδαται*.

The 2d Person Imperative is formed by changing *αι* of the Second Person Indic. into *ο*, as *τέτυψ-αι*, *τέτυψ-ο*; the 3d Person is formed by changing *ε* of the 2d Person Pl. Indic. into *ω*, as *τέτυφθ-ε*, *τέτυφθ-ω*.

The Infinitive is formed by changing ε of the 2d Person Plural Indicative into αι, as τέτυφθ-ε, τέτυφθ-αι.

The Pluperfect

is formed from the Perfect, by changing μαι into μην, and prefixing ε to the Continued Augment, if there is a Reduplication, as τέτυμμαι, ἐτετύμμην.

The Paulo-post-Future

is formed from the Second Person Singular of the Perfect, by changing αι into ομαι, as τέτυψ-αι, τετύψ-ομαι.

No verbs of the fourth Conjugation, or with the temporal augment, have this tense.

The First Aorist

is formed from the Third Person Singular of the Perfect, by dropping the Reduplication, changing ται into θην, and the preceding Soft into an Aspirate Mute, as τέτυπται, ἐτύφθην.

Three Verbs assume σ, ἔρρωται, ἔρρώσθην; μέμνηται, ἐμνήσθην; πέπληται, ἐπλήσθην. But σέσωσται drops it, making ἐσώθην.

In some Verbs the penultima is shortened: thus ἀφῆρηται makes ἀφῆρέθην; εὔρηται, εὔρέθην; ἐπῆνηται, ἐπηνέθην; τέθειται, ἐτέθην.

In the Third Person Plural of the Aorists a syncope often takes place; thus ἤγερθεν for ἡγέρθησαν, ἐκόσμηθεν for ἐκοσμήθησαν.

The First Future

is formed from the First Aorist, by dropping the Augment, and changing ν into σομαι, as ἐτύφθην, τυφθήσομαι.

The Second Aorist

is formed from the Second Aorist Active, by changing ον into ην, as ἔτυπον, ἐτύπην.

No second Aorist passive occurs in δην, θην, την; or from Verbs in ω pure, except ἐκάην, ἐδάην, ἐρρύην, ἐφύην.

The Tragic Poets preferred the forms of the 1st Aorist; the writers of the new Comedy were more attached to the smoother forms of the 2d Aorist.

The Second Future

is formed from the Second Aorist, by dropping the Augment, and changing *ν* into *σομαι*, as *ἐτύπην*, *τυπήσομαι*.

Middle Voice.

The Present and Imperfect are the same as those of the Passive.

The Perfect

is formed from the 2d Aor. Active, by prefixing the Reduplication, and changing *ον* into *α*, as *ἔτυπον*, *τέτυπα*.—Hence those Verbs, which want the 2d Aor. Active, have no Perfect Middle.

In Dissyllables, if the Second Aorist has *α* in the penultima, from a Present in *ε* or *ει*, the Perfect Middle changes it into *ο*, as *πλέκω*, *ἔπλακον*, *πέπλοκα*. But from the Present in *η* or *αι*, into *η*, as *λήθω*, *ἔλαθον*, *λέληθα*.—*Θάλλω*, *ἔθαλον* makes *τέθηλα*; and *κλάζω*, *ἔκλαγον*, *κέκληγα*.

If the Second Aorist has *ε* in the penultima, the Perfect Middle changes it into *ο*, as *ἔλεγον*, *λέλογα*.

If the Second Aorist has *ι* in the penultima, from a Present in *ει*, the Perfect Middle changes it into *οι*, as *εἶδω*, *ἶδον*, *οἶδα*.

Some retain also the diphthong of the Present: thus *φεύγω*, *πέφευγα* and *πέφυγα*.

Εἶκω makes *ἔοικα*, *ἔλπω* *ἔολπα*, *ἔργω* *ἔοργα*.

Λαίδω makes *δέδοικα*, to avoid the frequent repetition of *δ* in the regular *δεδοίδα*; so *πέπομφα* for *πέπομπα*; *λαγχάνω* makes *λέλογχα*.

The Perf. Act. and Mid. of the same Verb are seldom both in use. Indeed the Mid. may be considered as another

form of the Act. as it has generally the same sense, and as it sometimes assumes the termination of both, as κλέπτω, κέκλοφα, and κέκλοπα.

The Pluperfect

is formed from the Perfect, by prefixing ε, and changing α into ειν, as τέτυπα, ἐτετύπειν.

When the Perfect Middle has the signification of the Present, the Pluperfect has that of the Imperfect.

The First Aorist

is formed from the First Aorist Active, by adding μην, as ἔτυφα, ἐτυφά-μην.

The First Future

is formed from the First Future Active, by changing ω into ομαι, as τύψ-ω, τύψ-ομαι.

In the 4th Conjugation it is circumflexed as in the Active: thus φαλῶ, φαλ-οῦμαι: i. e. φαλίσσομαι, Ion. φαλέομαι, Att. φαλοῦμαι.

Many Middle Futures have an Active signification, and are not used in the Active form, as βήσομαι, &c.

The Second Aorist

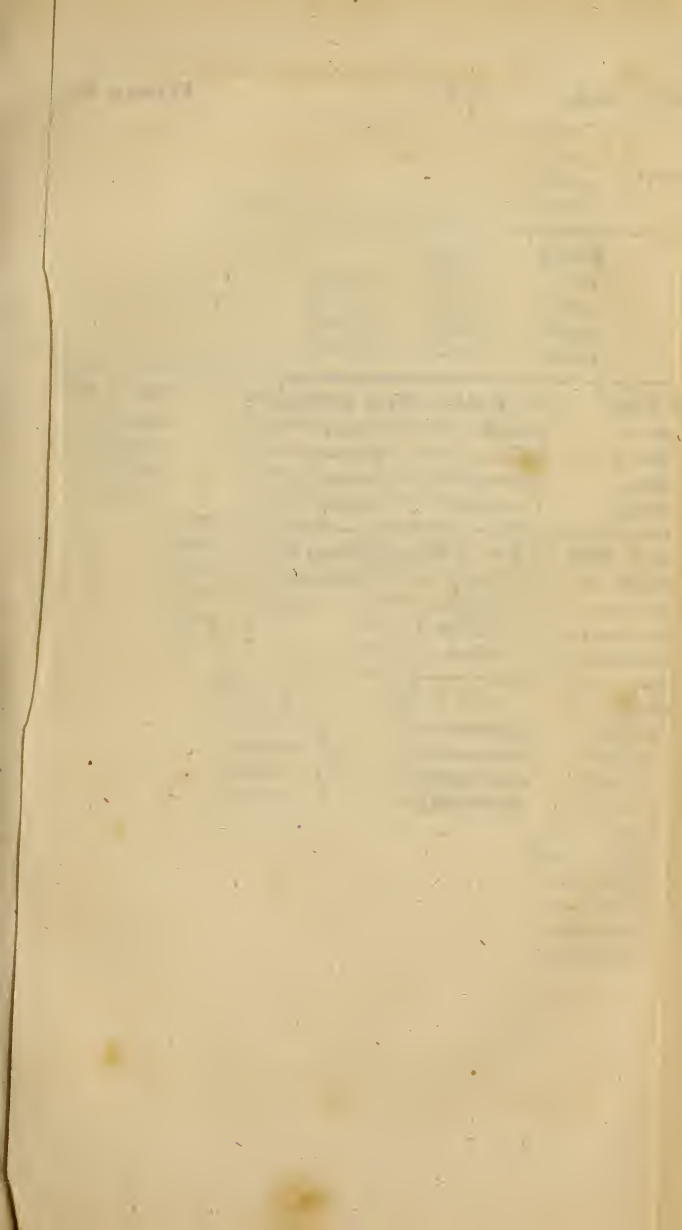
is formed from the Second Aorist Active, by changing ν into μην, as ἔτυπο-ν, ἐτυπό-μην.

The Second Future

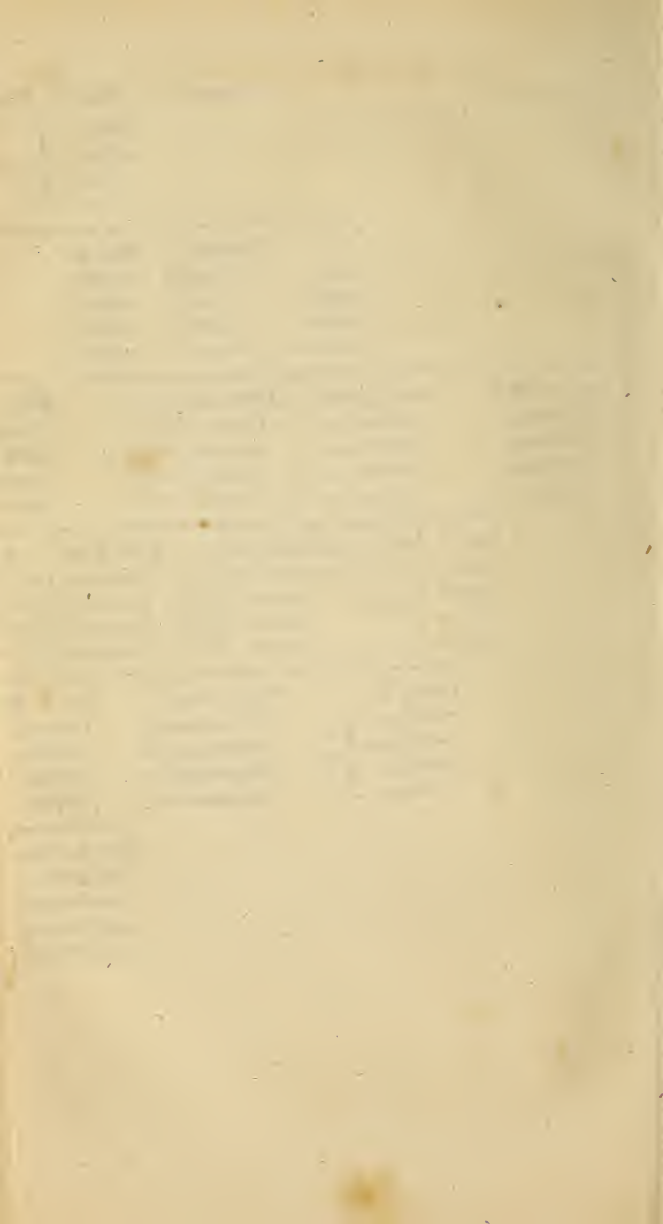
is formed from the Second Future Active, by changing ῶ into οῦμαι, as τυπ-ῶ, τυπ-οῦμαι.

The following are formed in ομαι;—ἔδομαι, Φάγομαι, πίομαι, βέομαι and νίομαι.

N. B. The annexed Synopsis gives a different view of the formation of some of the Tenses.



Present.		Act.	Pass.	Med.	
		ὄλω, πείθω, κτείνω, τύπτω,	ομαι.		
Imperf.		Fut. 1.	Fut. 2.		
(ὄλων), ἐπιθόν, ἐκτείνον, ἐτυπτον,	(ὀλώμεν), —όμεν, —όμεν, —όμεν,	ὀλήσω, πείσω, κτενῶ, τύψω,	ὀλῶ, (πιθῶ), κτανῶ, (τυπῶ),		
Fut. 1. Med.	Aor. 1. Act.	Perf. Act.	Fut. 2. Med.	Aor. 2. Act.	
ὀλέσομαι, πείσομαι, κτενούμαι, τύφομαι,	ὤλιστα, ἔπεισα, ἔκτεινα, ἔτυψα,	ὤλεκα, ὤλωλ. ἔπεικα, ἔκτακα, τέτυφα,	ὀλούμαι, [πιθούμαι,] κτανούμαι, [τυπούμαι,]	(ὄλων), ἐπιθόν, ἐκτανόν, (ἐτυπον),	
Aor. 1. Med.		Plusq. Act.	Perf. Pass.	Aor. 2. Med.	Aor. 2. Pass.
ὤλισ- ἔπεισ- ἐκτειν- ἔτυψ- } ἄμεν,		ὤλωλέκ- ἐπιπαίξ- ἐκτάκ- } εν, ἔτετύφ-	[ὀλώλιμαι,] πέπεισμαι, ἔκταμαι, τέτυμμαι,	ὀλόμην, ἐπιθόμην, ἐκτανόμην, ἐτυπόμην,	(ὤλην), (ἐπίθην) (ἐκτάην), ἐτύπην,
Plusq. P.		Fut. 3. Pass.	Aor. 1. Pass.		
ὤλωλέμ- ἐπεπέισμ- } νν, ἐκτάμ- ἰστέμμ-		[ὀλωλήσομαι,] πεπέισομαι, [ἐκτέσομαι,] τετύφομαι.	ὀλήσθην, ἐκτάσθην, ἐτύφθην.	[ὀλήσομαι, πιθήσομαι, κτανήσομαι, τυπήσομαι.]	
		Fut. 1. Pass.			
		ὀληθήσομαι, τεπθήσομαι, κτανθήσομαι, τυφθήσομαι.			



CONTRACTED VERBS.

Verbs in *αω*, *εω*, and *οω*, are contracted in the Present and Imperfect Tenses.

Verbs in *αω* contract *αω*, *αο*, and *αου* into *ω*, as *τιμάω*, *τιμῶ*; *τιμάουσι*, *τιμῶσι*:—else into *α*, as *τίμας*, *τίμα*:—*ι* is subscribed, as *τιμάοιμι*, *τιμῶμι*, &c.

Verbs in *εω* contract *εε* into *ει*, and *εο* into *ου*, as *φίλεε*, *φίλει*; *φιλέομεν*, *φιλοῦμεν*: else they drop *ε*, as *φιλέω*, *φιλῶ*.—Dissyllables in *εω* are contracted in the Imperative and Infinitive only. Thus we say *πλέω*, *πλέομεν*, and not *πλῶ*, *πλοῦμεν*.

Verbs in *οω* contract *ο* with a long vowel, into *ω*, as *δηλόω*, *δηλῶ*: with a short vowel or *ου*, into *ου*, as *δηλόετε*, *δηλοῦτε*; *δηλόουσι*, *δηλοῦσι*:—else into *οι*, as *δηλόης*, *δηλοῖς*. In the Inf. *οειν* is contracted into *ουν*.

OPTATIVE.

Sing.

τιμ-άωι, ᾤ, }
 Φιλ-έωι, οῖ, }
 δηλ-όωι, οῖ, }

Dual.

άοι, ᾤ, }
 έοι, οῖ, }
 όοι, οῖ, }

Plur.

άοι, ᾤ, }
 έοι, οῖ, }
 όοι, οῖ, }

SUBJUNCTIVE.

άης, ᾤ, }
 έης, ης, }
 όης, οῖς, }

άη, ᾤ, }
 έη, ης, }
 όη, ᾤ, }

άω, ᾤ, }
 έω, ᾤ, }
 όω, ᾤ, }

INFINITIVE.

τιμ-άειν, ᾤν.

Φιλ-έειν, εῖν.

δηλ-όειν, οῦν.

PARTICIPLE.

Nominative.

τιμ-άων, ᾤν,
 Φιλ-έων, ᾤν,
 δηλ-όων, ᾤν,

Genitive.

άοντος, ᾤντος,
 έοντος, οῦντος,
 όοντος, οῦντος,

άουσης, ᾤσης,
 έουσης, οῦσης,
 όουσης, οῦσης,

άοντος, ᾤντος,
 έοντος, οῦντος,
 όοντος, οῦντος,

άοντος, ᾤντος,
 έοντος, οῦντος,
 όοντος, οῦντος,

OPTATIVE.

Sing.		Dual.		Plur.	
τιμ-αοί, ὦ,	ἀοι, ῶ,	ἀοι, ῶ,	ἀοι, ῶ,	ἀοι, ῶ,	ἀοι, ῶ,
φιλ-εοί, οἶ,	έοι, οἶ,	έοι, οἶ,	έοι, οἶ,	έοι, οἶ,	έοι, οἶ,
δηλ-οοί, οἶ,	οοί, οἶ,	οοί, οἶ,	οοί, οἶ,	οοί, οἶ,	οοί, οἶ,

SUBJUNCTIVE.

Sing.		Dual.		Plur.	
τιμ-άω, ῶ,	ἀη, ᾶ,	ἀη, ᾶ,	ἀη, ᾶ,	ἀη, ᾶ,	ἀη, ᾶ,
φιλ-έω, ῶ,	έη, ῆ,	έη, ῆ,	έη, ῆ,	έη, ῆ,	έη, ῆ,
δηλ-όω, ῶ,	όη, οῖ,	όη, οῖ,	όη, οῖ,	όη, οῖ,	όη, οῖ,

INFINITIVE.

τιμ-αέσθαι, ᾷσθαι.	φιλ-έεσθαι, εῖσθαι.	δηλ-όεσθαι, οὔσθαι.
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Nominative.

τιμ-αό, ὦ,	μην-ος, η, ον.
φιλ-εό, ού,	
δηλ-οό, ού,	

Genitive.

αο, ω,	μην-ου, ης, ου.
εο, ου,	
οο, ου,	

VERBS IN MI.

The most striking difference between Verbs in MI and Verbs in Ω is in the 1st and 3d person Sing. Pres. Indic. and the 2d person Sing. Imperative.

Verbs in μι are formed from Verbs of the Third Conjugation in αω, εω, οω, and υω.

1. By prefixing the Reduplication with ι.—If the Verb begins with a Vowel, with πτ or στ, ι aspirate only is prefixed, as ἴω, ἴημι; πτάω, ἴπτημι, &c.: this is called the *Improper* Reduplication.—The Reduplication takes place in the Present and Imperfect only.

2. By changing ω into μι.

3. By lengthening the penultima.

Thus from στάω	is formed ἴστημι;
from θέω,	τίθημι;
from δόω,	δίδωμι;
from δεικνύω,	δείκνυμι.

Verbs in μι have only three tenses of that form: the Present, Imperfect, and Second Aorist. They take the other Tenses from Verbs in ω; thus δίδωμι makes δώσω, δέδωκα, from δόω.

Verbs in μι have no 2d Future, 2d Aorist Passive, or Perfect Middle.

The form in μι is Old Attic and Ionic; hence σι is added to the 3d Person Sing. of the Present.

Verbs in υμι have neither Reduplication, Second Aorist, unless it is the same as the Imperfect, nor Optative or Subjunctive Moods.

The former occurs also to φάω, φημι; δύω, δῶμι, &c. and those which are formed from trisyllables, as κρεμνάω, κρέμνημι.

The Poets change many Verbs in ω into μι; as γελάω, γέλημι; ἔχω, ἔχημι; κτάω, κτῆμι; ὀνέω, ὀνημι; ὀράω, ὀρημι; φιλέω, φίλημι; χράω, χρῆμι, &c.

ACTIVE VOICE.

Moods and Tenses.

	Ind.	Imper.	Opt.	Subj.	Inf.	Part.
Present	ἴσ-ημι, τίθ-ημι, δίδ-ωμι, δείκν-υμι,	-αθι, -ετι, -οθι, -υθι,	-αίην, -είην, -οίην,	-ῶ, -ῷ, -ῶ, -ῶ,	-άναι, -έναι, -όναι, -ύναι,	-ὰς, -εῖς, -οὺς, -ὺς.
Imper.	ἴστην, ἐτίθην, ἐδίδων, ἐδείκνυν,	the rest like the Present.				
Perfect	ἔστακ-α, τίθεικ-α, δέδωκ-α, δέδειχ-α,	-ε, -ε, -ε, -ε,	-οιμι, -οιμι, -οιμι, -οιμι,	-ω, -ω, -ω, -ω,	-έναι, -έναι, -έναι, -έναι,	-ῶς, -ῶς, -ῶς, -ῶς.
Plup.	ἔστακεῖν.	ἔτεθείκειν.	ἔδεδώκειν.	ἔδεδείχεν.		
1 Aor.	ἔστησα, ἔθηκα, ἔδωκα, ἔδειξα,	στήσ-ον, θήκ-ον, δώκ-ον, δείξ-ον,	-αιμι, -αιμι, -αιμι, -αιμι,	-ω, -ω, -ω, -ω,	-αι, -αι, -αι, -αι,	-ας, -ας, -ας, -ας.
2d Aor.	ἔστην, ἔθην, ἔδων,	στήθι, θές, δός,	σταίην, θείην, δοίην,	στῶ, θῶ, δῶ,	στήναι, θείναι, δοῦναι,	στάς, θείς, δούς.

The other Tenses are regularly formed from Verbs in ω, thus :

1 Fut.	στήσ-ω, θήσ-ω, δώσ-ω, δείξ-ω,	-οιμι, -οιμι, -οιμι, -οιμι,	-εῖν, -εῖν, -εῖν, -εῖν,	-ων, -ων, -ων, -ων.
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Some irregularities occur in those tenses of the Verbs in μι, which follow the analogy of Verbs in ω. In the latter, the Perfect preserves the penultima of the 1st Future. But verbs in μι, derived from εω, change η, the penultima of the 1st Future, into ει for the Perfect, as θέω, θήσω, τίθεικα. Those derived from αω keep in the Perfect the

penultima of the Present, as *στάω, στήσω, ἕστακα*. But *ἕστηκα* is also found. In this last a syncope often takes place; thus *ἕσταα*: hence the Participle *ἕσταως*, and by syncope *ἕστώς*.

The 1st Aorist of *ἵστημι* has an Active, and the 2d a neuter signification. (So also *βαίνω*.) The Perf. Plup. and 2d Aor. Act. have a neuter; the other tenses an active sense. The Perf. has the signification of the Present, and the Plup. of the Imperf.

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
<i>ἵσθ-ημι, ης, ησι,</i>	<i>ἄτον, ατον,</i>	<i>ἄμεν, ατε, ἄσι*,</i>
<i>τίθ-ημι, ης, ησι,</i>	<i>ετον, ετον,</i>	<i>εμεν, ετε, εῖσι,</i>
<i>δίδ-ωμι, ως, ωσι,</i>	<i>οτον, οτον,</i>	<i>ομεν, οτε, οὔσι,</i>
<i>δείκν-υμι, υς, υσι.</i>	<i>ὔτον, υτον.</i>	<i>ὔμεν, υτε, ὕσι†.</i>

Imperfect‡.

<i>ἵσθ-ην, ης, η,</i>	<i>ἄτον, ἄτην,</i>	<i>ἄμεν, ατε, ασαν,</i>
<i>τίθ-ην, ης, η,</i>	<i>ετον, ἔτην,</i>	<i>εμεν, ετε, εσαν,</i>
<i>δίδ-ων, ως, ω,</i>	<i>οτον, ότην,</i>	<i>ομεν, οτε, οσαν,</i>
<i>δείκν-ουν, υς, υ.</i>	<i>ὔτον, ὔτην,</i>	<i>ὔμεν, υτε, υσαν.</i>

Second Aorist.

<i>ἵστ-ην, ης, η,</i>	<i>ητον, ἥτην,</i>	<i>ημεν, ητε, ησαν§,</i>
<i>ἔθ-ην, ης, η,</i>	<i>ετον, ἔτην,</i>	<i>εμεν, ετε, εσαν,</i>
<i>ἔδ-ων, ως, ω,</i>	<i>οτον, ότην.</i>	<i>ομεν, οτε, οσαν.</i>

* From *ἕστημι*.

† The Third Person Plural in the Present is the same as the Dative Plural Participle of the same tense. By the Attics it is commonly terminated in *ασι*, as *τιθέασι, διδόασι, δεικνύασι*.

‡ Verbs in *μι* are seldom used in the Imperfect. They generally in this, and sometimes in other Tenses, adopt their original contracted form; thus *ἵσθ-αον, ων; τίθ-εον, ουν, &c.*

§ The Second Aorist retains the long vowel in the penultima of the Dual and Plur. except in *τίθημι, δίδωμι* and *ἵημι*.

The 3d Person Plur. is often syncopated; thus *ἔβαν* for *ἔβησαν*, *ἔθεν* for *ἔθεσαν*.

IMPERATIVE MOOD.

Present.

Sing.

Dual.

Plur.

ἴστα-θι *,	} τω,	τον,	των,	τε,	τωσαν.
τίθει-τι,					
δίδο-θι,					
δείκνυ-θι,					

Second Aorist.

Sing.

Dual.

Plural.

στήθι †,	στήτω,	στήτον,	στήτων,	στήτε,	στήτωσαν,
θές,	θέτω,	θέτον,	θέτων,	θέτε,	θέτωσαν,
δός,	δότω,	δότον,	δότων,	δότε,	δότωσαν ‡.

OPTATIVE MOOD.

Present.

Sing.

Dual.

Plur.

ἴσταί-ην,	} ης, η,	ητον,	ήτην,	ημεν,	ητε,	ησαν & εν.
τιθεί-ην,						
δοί-ην,						

Second Aorist.

Sing.

Dual.

Plur.

σταί-ην,	} ης, η,	ητον,	ήτην,	ημεν,	ητε,	ησαν, & εν.
θεί-ην,						
δοί-ην,						

* The Poets retain the long vowel, as ἴστηθι, τίθητι. The syllable θι is frequently rejected, as ἴστα or ἴστη, τίθη, &c.

† The Second Aorist Imperative ends in θι, except θές, δός, ζές, ἐν σπες, σχές and φέρ.

‡ Dissyllables in νμι have a 2d Aor. Imper. as κλῦθι.

SUBJUNCTIVE MOOD.

Present.

Sing.			Dual.		Plur.		
ἴσῑ-ῶ,	ᾱς,	ᾱ,	ᾱτοῖ,	ᾱτον,	ῶμεν,	ᾱτε,	ῶσι,
τιθ-ῶ*,	ῆς,	ῆ,	ῆτον,	ῆτον,	ῶμεν,	ῆτε,	ῶσι,
διδ-ῶ,	ῷς,	ῷ,	ῷτον,	ῷτον,	ῶμεν,	ῶτε,	ῶσι.

Second Aorist.

Sing.			Dual.		Plur.		
στῶ,	στῆς,	στῆ,	στῆτον,	στῆτον,	στῶμεν,	στῆτε,	στῶσι,
θῶ,	θῆς,	θῆ,	θῆτον,	θῆτον,	θῶμεν,	θῆτε,	θῶσι,
δῶ,	δῶς,	δῶ,	δῶτον,	δῶτον,	δῶμεν,	δῶτε,	δῶσι.

INFINITIVE MOOD.

Present.

ἰσῑάναι.	τιθέναι.	διδόναι.	δεικνύναι.
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Second Aorist.

στῆναι.	δεῖναι.	δοῦναι.
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PARTICIPLES.

Present.

ἰσῑ-ᾱς,	ᾱσα,	ᾱν.
τιθ-εῖς,	εῖσα,	εῖν.
διδ-ούς,	ούσα,	όν.
δεικν-ύς,	ύσα,	ύν.

Second Aorist.

στᾱς,	στᾱσα,	στᾱν.
δεῖς,	δεῖσα,	δεῖν.
δούς,	δοῦσα,	δόν.

The Infin. Pres. has always the short vowel; the 2d Aor. a long vowel or diphthong—η instead of α, εῖ instead of ε, and οῦ instead of ο.

* Ionic τιθείω; Poetically τιθείω. So also the 2d Aorist.

PASSIVE VOICE.

Moods and Tenses.

	Ind.	Imp.	Opt.	Subj.	Inf.	Part.
Present	ἴσθ-αμαι,	-ασο,	-αίμην,	-ῶμαι,	-ασθαι,	-άμενος,
	τίθ-εμαι,	-εσο,	-είμην,	-ῶμαι,	-εσθαι,	-έμενος,
	δίδ-ομαι,	-οσο,	-οίμην,	-ῶμαι,	-οσθαι,	-όμενος,
	δείκν-υμαι,	-υσο,			-υσθαι,	-ύμενος.
Imp.	{ ἰστάμην, ἱτιθέμην, ἰδιδόμην, ἰδεικνύμην, } the rest like the Present.					

Tenses formed from Verbs in ω.

Perfect	ἔστ-αμαι,	-ασο,	-αίμην,	-ῶμαι,	-ασθαι,	-αμένος,
	τέθ-εμαι,	-εισο,	-είμην,	-ῶμαι,	-εῖσθαι,	-ειμένος,
	δέδ-ομαι,	-οσο,	-οίμην,	-ῶμαι,	-οσθαι,	-ομένος,
	δέδ-ειγμαι,				-εἶχθαι,	-ειγμένος.
Plup.	{ ἑστάμην, ἑτεθείμην, ἑδεδόμην, ἑδεδείγμην.					
1 Aor.	ἑστάθην,	στάθ-ητι,	-είην,	-ῶ,	-ῆναι,	-εἶς,
	ἑτέθην,	τέθ-ητι,	-είην,	-ῶ,	-ῆναι,	-εἶς,
	ἑδόθην,	δέθ-ητι,	-είην,	-ῶ,	-ῆναι,	-εἶς,
	ἑδείχθην,				δείχθ-ῆναι,	-εἶς.
1 Fut.	σταθήσ-ομαι,	....	-οίμην,	....	-εσθαι,	-όμενος.
	τεθήσ-ομαι,	....	-οίμην,	....	-εσθαι,	-όμενος.
	δοθήσ-ομαι,	....	-οίμην,	....	-εσθαι,	-όμενος,
	δειχθήσ-ομαι.	....		....	-εσθαι,	-όμενος.
P. p. F.	ἑστάσ-ομαι,	....	-οίμην,	....	-εσθαι,	-όμενος,
	τεθείσ-ομαι,	....	-οίμην,	....	-εσθαι,	-όμενος,
	δεδόσ-ομαι,	....	-οίμην,	....	-εσθαι,	-όμενος.

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἴστα- τίθε- δίδο- δείκνυ-	μαι, σαι*, ται, μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

Sing.	Dual.	Plur.
ἴσταν- ἐτίθει- ἐδίδον- ἐδείκνυν-	μην, σο, το, μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἴστα- τίθε- δίδο- δείκνυ-	σο, σθω, σθον, σθων,	σθε, σθωσαν.

OPTATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἴσταί- τιθεί- διδόί-	μην, ο, το, μεθον, σθον, σθην,	μεθα, σθε, ντο.

* In this Person in the Passive and Middle Voices the Ionic dialect drops the σ, and the Attic contracts that resolution; thus ἴστασαι, Ion. ἴστααι, Att. ἴστη; ἔθεσο, Ion. ἔθεο, Att. ἔθου.

SUBJUNCTIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἴστ-ῶμαι, ᾧ, ᾗται,	ῶμεθον, ᾗσθον, ᾗσθον,	ῶμεθα, ᾗσθε, ῶνται.
τίθ-ῶμαι, ῆ, ῆται,	ῶμεθον, ῆσθον, ῆσθον,	ῶμεθα, ῆσθε, ῶνται.
διδ-ῶμαι, ῶ, ῶται,	ῶμεθον, ῶσθον, ῶσθον,	ῶμεθα, ῶσθε, ῶνται.

INFINITIVE.

PARTICIPLE.

Present.

Present.

ἴστασθαι.	ἰστάμεν-ος,	} η, ον.
τίθεσθαι.	τιθέμεν-ος,	
δίδοσθαι.	διδόμεν-ος,	
δείκνυσθαι.	δεικνύμεν-ος,	

MIDDLE VOICE.

Moods and Tenses.

The Present and Imperfect are the same as in the Passive.

Second Aorist.

Indic.	Imper.	Opt.	Subj.	Inf.	Part.
ἑστάμην,	στάσο,	σταίμην,	στῶμαι,	στάσθαι,	στάμενος,
ἑθέμην,	θέσο,	θείμην,	θῶμαι,	θέσθαι,	θέμενος,
ἑδόμην,	δόσο,	δοίμην,	δῶμαι,	δέσθαι,	δόμενος.

Tenses formed from Verbs in ω.

1 Aor.	$\left\{ \begin{array}{l} \text{ἑστησάμην,} \\ \text{ἑθηκάμην,} \\ \text{ἑδωκάμην,} \\ \text{ἑδειξάμην,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{στησ-αι,} \\ \text{θηκ-αι,} \\ \text{δωκ-αι,} \\ \text{δειξ-αι,} \end{array} \right.$	αίμην, ωμαι, ασθαι, άμενος.
1 Fut.	$\left\{ \begin{array}{l} \text{στήσ-ομαι,} \\ \text{θήσ-ομαι,} \\ \text{δώσ-ομαι,} \\ \text{δείξ-ομαι,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{....} \\ \text{....} \\ \text{....} \\ \text{....} \end{array} \right.$	οίμην, —, εσθαι, όμενος.

INDICATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
ἴστα- ἴθι- ἴδο-	μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
στά-* θεί- δοί-	σο, σθω,	σθον, σθων,	σθε, σθωσαν.

OPTATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
σταί- δαί- δοί-	μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

Second Aorist.

Sing.		Dual.		Plur.
στ-ῶμαι, ἦ, ἦται,	ῶμεθον, ἦσθον, ἦσθον,	ῶμεθα, ἦσθε, ὦνται.		
θ-ῶμαι, ἦ, ἦται,	ῶμεθον, ἦσθον, ἦσθον,	ῶμεθα, ἦσθε, ὦνται.		
δ-ῶμαι, ὦ, ὦται,	ῶμεθον, ὦσθον, ὦσθον,	ῶμεθα, ὦσθε, ὦνται.		

* This and the following Mood in the 2d Aorist of ἵστημι being seldom used, are here introduced only for the sake of analogy.

INFINITIVE MOOD.

PARTICIPLE.

Second Aorist.

Second Aorist.

στάσθαι.

στά-

θείσθαι.

δέ-

δόσθαι.

δό-

μενος, μένη, μενον.

FORMATION OF TENSES OF VERBS IN μι.

Active Voice.

The Imperfect

is formed from the Present by prefixing the Augment, and changing μι into ν, as τίθημι, ἐτίθην.

The Second Aorist

is formed from the Imperfect by dropping the Reduplication; as ἐτίθην, ἔθην; or by changing the Improper Reduplication into the Augment, as ἴστην, ἔστην.

If the Verb has no Reduplication, the Second Aorist is the same as the Imperfect.

Passive Voice.

The Present

is formed from the Present Active, by shortening the penultima, and changing μι into μαι, as ἴστημι, ἰστάμην.—The Poets however retain the long syllable, as δίζημαι, ὄνημαι, &c.

The Imperfect

is formed from the Present by prefixing the Augment, and changing μαι into μην, as τίθεμαι, ἐτιθέμην.

Middle Voice.

The Second Aorist

is formed from the Imperfect, by dropping the Reduplication, as ἐτιθέμην, ἐθέμην; ἰστάμην, ἰστάμην.

IRREGULAR OR DEFECTIVE VERBS IN $\mu\iota$

may be divided into Three Classes, each containing Three Verbs.

I. From $\epsilon\omega$ are derived $\epsilon\mu\iota$, to be ; and $\epsilon\acute{\iota}\mu\iota$ and $\acute{\iota}\eta\mu\iota$, to go.

II. From $\epsilon\omega$ are derived $\acute{\iota}\eta\mu\iota$, to send ; $\eta\mu\alpha\iota$, to sit ; and $\epsilon\acute{\iota}\mu\alpha\iota$, to clothe oneself.

III. $\text{Κε}\acute{\iota}\mu\alpha\iota$, to lie down ; $\acute{\iota}\sigma\eta\mu\iota$, to know ; $\phi\eta\mu\iota$, to say.

Class I.

1 $\text{Ε}\acute{\iota}\mu\iota$, to be.

INDICATIVE MOOD.

Present Tense.

Sing.	$\epsilon\mu\iota$,	$\epsilon\acute{\iota}\varsigma$ or $\epsilon\acute{\iota}$,	$\acute{\epsilon}\sigma\tau\acute{\iota}$.
Dual.		$\acute{\epsilon}\sigma\tau\acute{o}\nu$,	$\acute{\epsilon}\sigma\tau\acute{o}\nu$,
Plur.	$\acute{\epsilon}\sigma\mu\acute{\epsilon}\nu$,	$\acute{\epsilon}\sigma\tau\acute{\epsilon}$,	$\epsilon\acute{\iota}\sigma\acute{\iota}$.

Imperfect.

S.	$\eta\acute{\nu}$,	$\eta\acute{\varsigma}$,	η or $\eta\acute{\nu}$,
D.		$\eta\tau\acute{o}\nu$,	$\eta\tau\eta\acute{\nu}$,
P.	$\eta\mu\acute{\epsilon}\nu$,	$\eta\tau\acute{\epsilon}$,	$\eta\sigma\acute{\alpha}\nu$.

Pluperfect*.

S.	$\eta\mu\eta\acute{\nu}$,	$\eta\sigma\acute{o}$,	$\eta\tau\acute{o}$,
D.	$\eta\mu\acute{\epsilon}\theta\acute{o}\nu$,	$\eta\sigma\theta\acute{o}\nu$,	$\eta\sigma\theta\eta\acute{\nu}$,
P.	$\eta\mu\acute{\epsilon}\theta\acute{\alpha}$,	$\eta\sigma\theta\acute{\epsilon}$,	$\eta\acute{\nu}\tau\acute{o}$ †.

Future ‡.

S.	$\acute{\epsilon}\sigma\sigma\acute{o}\mu\alpha\iota$,	$\acute{\epsilon}\sigma\eta$,	$\acute{\epsilon}\sigma\epsilon\tau\acute{\alpha}\iota$,
D.	$\acute{\epsilon}\sigma\acute{o}\mu\acute{\epsilon}\theta\acute{o}\nu$,	$\acute{\epsilon}\sigma\epsilon\sigma\theta\acute{o}\nu$,	$\acute{\epsilon}\sigma\epsilon\sigma\theta\acute{o}\nu$,
P.	$\acute{\epsilon}\sigma\acute{o}\mu\acute{\epsilon}\theta\acute{\alpha}$,	$\acute{\epsilon}\sigma\epsilon\sigma\theta\acute{\epsilon}$,	$\acute{\epsilon}\sigma\sigma\acute{o}\nu\tau\alpha\iota$.

* Called also the Imperfect Middle.

† $\eta\mu\eta\acute{\nu}$ and $\eta\acute{\nu}\tau\acute{o}$ are generally used in the sense of the Imperfect.

‡ Called also the Future Middle.

IMPERATIVE MOOD.

Present and Imperfect.

S.	ἴσθι, or ἴσο,	ἴστω,
D.	ἴστον,	ἴστων,
P.	ἴστε,	ἴστωσαν.

OPTATIVE MOOD.

Present and Imperfect.

S.	εἴην,	εἴης,	εἴη,
D.		εἴητον,	εἴήτην,
P.	εἴημεν,	εἴητε,	εἴησαν or εἴεν*.

Future.

S.	ἔσοίμην,	ἔσοιο,	ἔσοιτο,
D.	ἔσοίμεθον,	ἔσοισθον,	ἔσοίσθην,
P.	ἔσοίμεθα,	ἔσοισθε,	ἔσοιντο.

SUBJUNCTIVE MOOD.

Present and Imperfect.

S.	ᾗ,	ᾗς,	ᾗ,
D.		ᾗτον,	ᾗτην,
P.	ᾗμεν,	ᾗτε,	ᾗσι.

INFINITIVE MOOD.

Present and Imperfect.

εἶναι.

Future.

ἔσεσθαι.

PARTICIPLES.

Present.

N.	ὄν,	οὖσα,	ὄν,
G.	όντος,	ούσης,	όντος.

* Used also for the third person singular in the sense of ἴστω, let it be, be it so.

Future.

N.	ἔσόμενος,	ἔσομένη,	ἔσόμενον,
G.	ἔσομένου,	ἔσομένης,	ἔσομένου.

2. Εἶμι, to go.

INDICATIVE MOOD.

Present *.

Sing.	Dual.	Plural.
εἶμι, εἶς or εἷ, εἶσι,	ἵτον, ἵτον,	ἵμεν, ἵτε, εἶσι, ἴσι, or ἴασι.

Imperfect †.

ἔην,	ἔης,	εἷ,	ἵτον,	ἵτην,	ἵμεν, ἵτε, ἴσαν.
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Pluperfect.

ἔχ-εην,	εἰς,	εἷ,	εἶτον,	εἶτην,	εἴμεν, εἴτε, εἴσαν.
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Second Aorist.

ἴον,	ἴεις,	ἴε,	ἴετον,	ἴετην,	ἴομεν, ἴετε, ἴον.
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IMPERATIVE MOOD.

Present.

ἴθι or εἷ, ἴτω,	ἵτον,	ἴτων,	ἵτε, ἴτωσαν.
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Second Aorist.

ἴε,	ἴετω,	ἴετον,	ἴέτων,	ἴετε, ἴετωσαν.
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OPTATIVE MOOD.

Second Aorist.

ἴοιμι, ἴοις, ἴοι,	ἴοιτον, ἴοίτην,	ἴοιμεν, ἴοιτε, ἴοιεν.
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* In the Attic writers εἶμι has a Future signification. So also have the Infinitive and Participle.

* The Imperf. and 2d Aor. belong to Epic poetry; but ἴε and ἴεν, ἴτην and ἴσαν, are all that can be found, except in composition. ἥϊον and ἥϊον, used by Epic poets, and ἥϊεν, ἥϊα and ἥα, in a Plup. form, are also found in the sense of the Imperfect.

SUBJUNCTIVE MOOD.

Second Aorist.

Sing.	Dual.	Plural.
ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι.

INFINITIVE.

Present.

εἶναι or ἵνα.

PARTICIPLE.

Second Aorist.

ἰὼν, ἰούσα, ἰόν.

Middle Voice.

INDICATIVE MOOD.

Perfect.

ἔῳα, ἔῳας, ἔῳε,	ἔῳατον, ἔῳατον,	ἔῳαμεν, ἔῳατε, ἔῳασι.
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Pluperfect.

ἔῳεν, ἔῳεις, ἔῳει,	ἔῳιτον, ἔῳίτην,	ἔῳιμεν, ἔῳιτε, ἔῳισαν. or ἔῳμεν, ἔῳτε, ἔῳαν.
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First Aorist.

εἰσάμην.

First Future.

εἰσομαι.

3. ἵημι, to go.

INDICATIVE MOOD.

Present.

ἵημι, ἵης, ἵησι,	ἵητον, ἵητον,	ἵομεν, ἵετε, ἵεσι.
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Imperfect.

—	—	— ἵεσαν.
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OPTATIVE MOOD.

Present.

— ἵειν.	—	—
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INFINITIVE.

Present.

ἰέναι.

PARTICIPLE.

Present.

ἰεῖς, ἰέντος.

Middle Voice.

INDICATIVE MOOD.

Sing.

Dual.

Plur.

Present.

ἰέ-μαι, σαι, ται, | μέθον, σθον, σθον, | μέθα, σθε, νται.

Imperfect.

ἰέ-μην, σο, το, | μέθον, σθον, σθην, | μέθα, σθε, ντο.

IMPERATIVE.

Present.

ἴεσο, ἴεσθω.

PARTICIPLE.

Present.

ἰέμεν-ος, η, ον.

Class II.

1. ἵημι, to send *.

INDICATIVE MOOD.

Present.

ἵημι, ἵης, ἵησι, | ἵετον, ἵετον, | ἵεμεν, ἵετε, ἵεῖσι.

* This Vcrb, formed like τίθημι, has few irregularities.

Imperfect.

Sing.

Dual.

Plur.

ἦν, ἦς, ἦ, | ἔτον, ἔτην, | ἔμεν, ἔτε, ἔσαν.

Perfect.

Pluperfect.

First Aorist.

ἔχα.

εἶχεν.

ἔχα.

Second Aorist.

ἦν, ἦς, ἦ, | ἔτον, ἔτην, | ἔμεν, ἔτε, ἔσαν*.

First Future.

ἦσ-ω, εἶς, εἶ, | ἔτον, ἔτον, | ὀμεν, ἔτε, οὐσι.

IMPERATIVE MOOD.

Present.

ἔθι, ἔτω, | ἔτον, ἔτων, | ἔτε, ἔτωσαν.

Perfect.

First Aorist.

εἶχε.

ἔχον.

Second Aorist.

ἔς, ἔτω, | ἔτον, ἔτων, | ἔτε, ἔτωσαν.

OPTATIVE MOOD.

Present.

εἶ-ην, ἦς, ἦ, | ἦτον, ἦτην, | ἦμεν, ἦτε, ἦσαν.

Perfect.

εἶχοιμι.

Second Aorist.

εἶ-ην, ἦς, ἦ, | ἦτον, ἦτην, | ἦμεν, ἦτε, ἦσαν.

* The Attics have εἶμεν, εἶτε, εἶσαν.

First Future.

ἡσομαι.

SUBJUNCTIVE MOOD.

Present.

Sing.

ἴω,

ἴῃς,

ἴῃ,

|

Dual.

ἴητον,

ἴητον,

|

Plur.

ἴωμεν, ἴητε, ἴωσι.

Perfect.

ἴκ-ω,

ἴς,

ἴ,

|

ἦτον,

ἦτον,

|

ἠμεν, ἦτε, ἠσι.

Second Aorist.

ᾶ,

ᾷς,

ᾷ,

|

ᾗτον,

ᾗτον,

|

ᾶμεν, ᾗτε, ᾶσι.

INFINITIVE MOOD.

Present.

ἰέναι.

|

Perfect.

εἰκέαι.

Second Aorist.

εἶναι.

|

First Future.

ἡσείν.

PARTICIPLES.

Present.

ἰείς,

ἰείσα,

ἰέν.

|

Perfect.

εἰχώς,

εἰχυῖα,

εἰκός.

Second Aorist.

ἰῖς,

ἰῖσα,

ἰέν.

|

First Future.

ἡσων,

ἡσουσα,

ἡσον.

Passive Voice.

INDICATIVE MOOD.

Present.

ἴε-μαι,

σαι,

ται,

|

μεθον,

σθον,

σθον,

|

μεθα,

σθε,

νται.

Imperfect.

Sing.

Dual.

Plur.

ἰέ-μην, σο, το, | μέθον, σθον, σθην, | μέθα, σθε, ντο.

Perfect.

ἔϊ-μαι,σαι, ται, | μέθον, σθον, σθον, | μέθα, σθε, νται.

Pluperfect.

ἔϊ-μην, σο, το, | μέθον, σθον, σθην, | μέθα, σθε, ντο.

First Aorist.

First Future.

P. p. Future.

ἔθην & εἶθην.

ἐθήσομαι.

εἴσομαι.

Middle Voice.

Present and Imperfect like the Passive*.

First Aorist.

ἤκ-άμην, ω, ατο, | ἀμέθον, ασθον, ἀσθην, | ἀμέθα, ασθε, αντο.

Second Aorist.

εἶμην, ἔσο, ἔτο, | ἔμεθον, ἔσθον, ἔσθην, | ἔμεθα, ἔσθε, ἔντο.

First Future.

ἥσ-ομαι, η, εται, | ὀμέθον, εσθον, εσθον, | ὀμέθα, εσθε, ονται.

IMPERATIVE MOOD.

Second Aorist.

ἔσο, ἔσθω, | ἔσθον, ἔσθων, | ἔσθε, ἔσθωσαν.

* Ἰεμαι and ἰέμην, the Present and Imperfect Middle, signify *I send myself*, &c. or *I am impelled*. Hence they are generally used in the sense of *wishing*.

OPTATIVE MOOD.

Second Aorist.

Singular.

Dual.

Plural.

ἔι-μην, ο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

First Future.

ἔσοί-μην, ο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

Second Aorist.

ᾤμαι, ᾤ, ᾔται, | ᾤμεθον, ᾔσθον, ᾔσθον, | ᾤμεθα, ᾔσθε, ᾔνται.

INFINITIVE MOOD.

Second Aorist.

First Future.

ἔσθαι.

ἔσεσθαι.

PARTICIPLES.

Second Aorist.

First Future.

ἔμεν-ος, η, ον,

ἠσόμεν-ος, η, ον.

2. Ἔμαι, to sit.

INDICATIVE MOOD.

Present.

ἔμαι, ἔσαι, ἔται, | ἔμεθον, ἔσθον, ἔσθον, | ἔμεθα, ἔσθε, ἔνται.

Imperfect.

ἔμην, ἔσο, ἔτο, | ἔμεθον, ἔσθον, ἔσθην, | ἔμεθα, ἔσθε, ἔντο.

IMPERATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἦτο, ἦσθω,	| ἦσθον, ἦσθων,	| ἦσθε, ἦσθωσαν.

INFINITIVE.

Present.

ἦσθαι.

PARTICIPLE.

Present.

ἡμεν-ος, η, ον.

3. Εἶμαι, to clothe oneself*.

INDICATIVE MOOD.

Present and Perfect.

εἶμαι, εἶσαι, εἴται, & εἴσται,	———	— εἶνται.
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Pluperfect.

εἶμην, εἶσο, & ἔσσο, εἶτο, εἶστο, ἔστο, & ἔστο,	———	— εἶντο.
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First Aorist.

εἶσ- ἔσσ- ἔεισ-	} ἄμην, ω, ατο, ἄμεθον, ασθον, ἄσθην, ἄμεθα, ασθε, αντο.
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PARTICIPLES.

Present and Perfect.

εἵμενος.

First Aorist.

ἔσσάμενος.

* This Verb may be considered as Middle. The Active is εἶω or εἵνυμι, forming εἶσω 1st Fut. and εἶσα 1st Aor. Inf. εἶσαι, with σ generally doubled.

Class III.

1. Κεῖμαι, to lie down.

INDICATIVE MOOD.

Present.

Sing.

Dual.

Plur.

κεῖ-μαι, σαι, ται,		μεθον, σθον, σθον,		μεθα, σθε, νται.
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Imperfect.

ἐκεί-μην, σο, το,		μεθον, σθον, σθην,		μεθα, σθε, ντο.
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First Future.

κείσ-ομαι, η, εται,		όμεθον, εσθον, εσθον,		όμεθα, εσθε, ονται.
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IMPERATIVE MOOD.

Present.

κεῖσο,	κείσθω,		κεῖσθον, κείσθων,		κεῖσθε, κείσθωσαν.
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OPTATIVE MOOD.

Present.

κεοί-μην, ο, το,		μεθον, σθον, σθην,		μεθα, σθε, ντο.
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SUBJUNCTIVE MOOD.

Present.

First Aorist.

κείωμαι.

κείσωμαι.

INFINITIVE.

PARTICIPLE.

Present.

Present.

κεῖσθαι.

κείμενος, η, ον.

2. ἴσθμι, to know.

INDICATIVE MOOD.

Present.

ἴσ-θμι, ης, ησι,		ατον, ατον,		αμεν, ατε, } ασι. & μεν, & τε,
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Imperfect.

Sing.	Dual.	Plur.
ἴσ-ην, ης, η,	ἄτον, ἄτην,	ἄμεν, ἄτε, ἄσαν & ἄν.

IMPERATIVE MOOD.

Present.

ἴσ-αθι & θι, ἄτω & τω,	ἄτον & τον, ἄτων & των,	ἄτε & τε, ἄτωσαν, τῶσαν & των.
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INFINITIVE.

PARTICIPLE.

Present.

Present.

ἴσάναι.

ἴσα-ς, ῥα, ν.

Middle Voice.*

INDICATIVE MOOD.

Present.

ἴσα-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθες, νται.
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Imperfect.

ἴσά-μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθες, ντο.
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INFINITIVE.

PARTICIPLE.

Present.

Present.

ἴσασθαι.

ἴσάμεν-ος, η, ον.

* The Passive ἴσασθαι is seldom used; but Ἐπίσταμαι often occurs.

3. Φημί, to say.

INDICATIVE MOOD*.

Present.

Sing.

Dual.

Plur.

φημί, φῆς, φησὶ,		φατὸν, φατὸν,		φάμεν, φατὲ, φασί.
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Imperfect.

ἔφ-ην, ης, η,		αἶτον, αἶτην,		αἶμεν, αἶτε, αἶσαν & αἶν.
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First Aorist.

ἔφησ-α, ας, ε,		αἶτον, αἶτην,		αἶμεν, αἶτε, αἶν.
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Second Aorist.

ἔφ-ην, ης, η,		ἦτον, ἦτην,		ἦμεν, ἦτε, ἦσαν.
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First Future.

φήσ-ω, εις, ει,		εἶτον, εἶτον,		οἶμεν, εἶτε, οἶσι.
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IMPERATIVE MOOD.

Present.

φάθι, φάτω,		φάτον, φάτων,		φάτε, φάτωσαν.
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OPTATIVE MOOD.

Present.

φαί-ην, ης, η,		ἦτον, ἦτην,		ἦμεν, ἦτε, ἦσαν, μεν, τε, εν.
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First Aorist.

φήσ-αιμι, αἰς, αἰ,		αἶτον, αἶτην,		αἶμεν, αἶτε, αἶεν.
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SUBJUNCTIVE MOOD.

Present.

φῶ, φῆς, φῆ,		φῆτον, φῆτον,		φῶμεν, φῆτε, φῶσι.
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* In the Present and Imperfect the Φ is frequently dropped by Homer and the Attic writers ; thus ἡμί, ῆς, ῆσι, ῆν, ῆς, ῆ.

INFINITIVE MOOD.

Present.	First Aorist.	Second Aorist.
φάναι.	φῆσαι.	φῆναι.

PARTICIPLES.

Present.	First Aorist.	First Future.
φὰς, φάσα, φάν.	φήσας.	φήσων.

Passive Voice.

INDICATIVE.	IMPERATIVE.
Perfect. πέφαται.	πεφάσθω.
INFINITIVE.	PARTICIPLE.
πεφάσθαι.	πεφασμέν-ος, η, ον.

Middle Voice.

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
φα-μαι, σαί, ταί,	μεθον, σθον, σθον,	μεθα, σθε, νταί.

Imperfect and Second Aorist.

ἔφα-μεν, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.
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IMPERATIVE MOOD.

Present.

φάσ-ο, θω,	θον, θων,	θε, θωσαν.
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INFINITIVE.

PARTICIPLE.

Present.

Perfect.

φάσθαι.	φάμεν-ος, η, ον.
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SYNOPTICAL VIEW

Of the Terminations of the Tenses in General.

There are in the Active and Passive Voices two principal classes with reference to the termination, one of which we shall call the class of the Principal Tenses (the Present, Future, and Perfect) ; the other the class of the Historical Tenses (Imperfect, Pluperfect, and Aorists.) The Tenses of each class agree with one another in certain points, as the following Table shews :

Principal Tenses.

	1st Per.	2nd Per.	3rd Per.
Active.	Sing. —	— <i>ς</i> .	— <i>ε</i> — <i>ει</i> .
	D. wanting.	— <i>τον</i> .	— <i>τον</i> .
	Pl. — <i>μεν</i> .	— <i>τε</i> ,	— <i>σι</i> ,
Passive.	S. — <i>μαι</i> .	— <i>σαι</i> .	— <i>ται</i> .
	D. — <i>μεθον</i> ,	— <i>σθον</i> .	— <i>σθον</i> ,
	Pl. — <i>μεθα</i> .	— <i>σθε</i> .	— <i>νται</i> ,

Historical Tenses.

	1st Per.	2nd Per.	3rd Per.
Active.	Sing. —	— <i>ς</i> .	— <i>ε</i> .
	D. wanting.	— <i>τον</i> .	— <i>την</i> .
	P. — <i>μεν</i> .	— <i>τε</i> .	— <i>ν</i> .
Passive.	S. — <i>μην</i> .	— <i>σο</i> .	— <i>το</i> .
	D. — <i>μεθον</i> .	— <i>σθον</i> .	— <i>σθην</i> ,
	P. — <i>μεθα</i> .	— <i>σθε</i> .	— <i>ντο</i> .

This Table serves also for the Verbs in *μι*, and on that account the first person is left indefinite.

The third person sing. act. is *ει* in the present and future of Verbs in —*ν*, in the Perf. *ε* ; in Verbs in *μι* it is *σι*.

ANOMALOUS VERBS.

There are few Verbs in the Greek language, which can be regularly conjugated in all their Moods and Tenses. Some of these deficiencies may be traced to harmony: for others, it is difficult to assign the cause.

Anomalous Verbs are a kind of Defectives, which borrow some of their Tenses either from their own Primitives, whose Present and Imperfect are obsolete; as, λαμβάνω, λήφομαι, λέληθα, which borrows its Tenses, beyond the Present and Imperfect, from the obsolete Verb λήδω; or from Verbs of the same signification, though of a different original, whose Present and Imperfect are likewise obsolete; as, ἔρχομαι, ἐλεύσομαι, ἦλυθα, which borrows its Tenses, beyond the Present and Imperfect, from the obsolete Verb ἐλεύθω; or from Verbs which, though otherwise perfect, commonly use irregular or dialectical forms in some of their Tenses; as, ἄγνυμι, 1 Fut. Att. ἐάξω, 1 Aor. ἔαξα, 2 Aor. ἔαγον, &c. from ἄγω. There are also some Verbs which, though they form several of their Tenses regularly beyond the Present and Imperfect, yet borrow others from other Verbs of the same signification, though of a different original, and many of them obsolete; as, αἰρέω, αἰρήσω, ἤρηκα, which from the obsolete Verb ἔλω borrows ἐλῶ, ἔιλον, ἐιλόμην, ἐιλάμην, &c.

DEPONENT VERBS.

To the class of Middle Verbs are sometimes referred those, called by some Grammarians, *Deponents*. They have the Middle form, except in the Perfect, Pluperfect, and Paulo-post-Future, of which the form is Passive. Their Perfect has sometimes both an Active and a Passive sense, as ἐργασμαι from ἐργάζομαι. Some of these Verbs have, besides a Middle, a Passive 1st Aorist and 1st Future, the signification of which is Passive. In the other Tenses, a Middle sense may generally be traced.

Perhaps it would be more analogical to consider them as Defective Verbs, whose Active is obsolete, and which want some of the Passive and Middle Tenses. The following is a synopsis of their form:

	Indic.	Imper.	Opt.	Subj.	Infinitive	Part.
Present	δέχομαι,	} δέχ-ου,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος.
Imperf.	ἔδεχόμην,					
Perfect	δέδεγμαι,	} δέδε-ξο,	-γμένος, -γμένος,	-ειν,	-ω,	-χθαι, -γμένος.
Pluperf.	ἔδεγμην,					
P. p. Fut.	δέδεξ-ομαι,		-οίμην,		-εσθαι,	-όμενος.
1st Aor. M.	ἔδεξάμην,	δέξ-αι,	-αίμην,	-ωμαι,	-ασθαι,	-άμενος.
1st Fut. M.	δέξ-ομαι,		-οίμην,		-εσθαι,	-όμενος.
1st Aor. P.	ἔδεχθην,	δέχθ-ητι,	-εῖην,	-ω,	-ῆναι,	-εῖς.
1st Fut. P.	δεχθήσ-ομαι,		-οίμην,		-εσθαι,	-όμενος.

A few of these Verbs have a 2d Aorist Middle, as πυνθάνομαι, ἐπυνθόμην.

DEFECTIVE VERBS.

Defective Verbs want some of their Tenses.

These several kinds following are scarcely ever used beyond the Present and Imperfect; viz.

1. Such as signify Likeness or Desire.
2. Poetic Verbs in αιω.
3. Verbs derived from the Future of their Primitives.
4. Verbs in υιω.
5. Some Verbs having two Consonants before ω.
6. Reduplicate Verbs have a Liquid before ω.
7. Verbs ending in ιλλω and υλλω.
8. Frequentat.* Verbs in αζω and ιζω, when they have the same signification with their Primitives, and Poetic Verbs in αω derived from other Verbs gradually; as, ἰσχανάω, to retain, from ἰσχω, and that from ἔχω.
9. Poetic Verbs in αθω, εθω, υθω, σθω, χθω, κω, τρω.
10. Poetic Verbs in αζω, ιζω, or σθω, formed gradually; as, ἀλυσκάζω, &c.
11. Poetic Verbs formed from the Future of other Verbs; as, ἄζω from ἄγω, &c.
12. Poetic Verbs in βλω, γζω, κλω, σπω, and ιτω; as, μέμολομαι, from μέμολω, to take care, &c.

Examples.

- | | | | |
|---|---|----|--|
| 1 | Χιᾶω, to be white like snow.
Γαληνιᾶω, to be quiet or calm.
Βασιλειᾶω, to desire to reign.
Μαθητιᾶω, to desire to learn.
Μαχαῶ, to desire to fight. | | Δεικανᾶομαι, to receive. |
| 2 | Κεραῖω, to mingle or mix.
Σκεδαῖω, to disperse.
Διλαῖομαι, to desire or covet. | 9 | Ἀμυνᾶθω, to help.
Διωκάθω, to pursue.
Φλεγέθω, to burn.
Φθινύθω, to corrupt.
Ἔσθω, to eat.
Ἐρέχθω, to cut, to shake.
Ὀλέκω, to destroy.
Ἐρυσκᾶω, to restrain. |
| 3 | Βρωσεῖω, to desire to eat.
Ὀψείω, to desire to see. | | Τέλομαι, to be.
Κέλομαι, to exhort.
Τέτρω, to find, &c. |
| 4 | Ἀλυῖω, to be vexed in mind.
Ἀγυῖω, to accompany one.
Ὀπυῖω, to be married, &c. | 10 | Ἀλυσκαῖζω, to avoid.
Δρασκαῖζω, to fly, &c.
Ἐλκυσαῖζω, to draw.
Ἐρπυσαῖζω, to creep.
Τροπαλίζω, to turn, &c.
Βιβάσθω, to go. |
| 5 | Ῥεῖω, to lead in a circle.
Φέρω, to feed or nourish.
Μέλω, to seethe or boil.
Ἔλω, to desire. | 11 | Ἄζω, to lead.
Ὀίσω, to bring.
Ὀρσω, to stir up.
Πεφρίκω, to shake or shiver.
Ἐρρίγω, to be cold.
Ἐγρηγόρω, to watch. |
| 6 | Μαρμαίρω, to glitter.
Παμφαίνω, to shine.
Βαμβαινω, to stammer.
Καρκαίρω, to brandish.
Μορμύρω, to murmur.
Δαρδάπτω, to tear. | 12 | Μέμελομαι, to take care.
Ἐγρομαι, to be roused.
Κεκλομαι, to advise.
Ἐσπομαι, to follow.
Ἐνίσπω, to say, to scold. |
| 7 | Δινδύλλω, to wink.
Βδύλλω, to abhor. | | |
| 8 | Τροχάζω, to run often.
Προκαλίζω, to provoke.
Ἀιτίζω, to seek or ask.
Ἰσκανᾶω, to retain. | | |

IMPERSONAL VERBS.

Impersonal Verbs are such as have only the third Person Singular of each Tense, and in Participles only the Neuter Gender. They have generally the sign *IT* before them in English; as,

Δεῖ, it behoveth; Imperf. ἔδει; 1 Aor. ἐδέησε; 1 Fut. δέησει; Opt. Pres. δέοι; Infin. δεῖν, δεήσκειν, δέησαι; Part. δέον, δέοντον, δέησαν.

Δοκεῖ, it seemeth; Imperf. ἔδοκε; 1 Fut. δόξει; 1 Aor. ἔδοξε; Part. δοκῶν.

Πρέπει, it becometh; Imperf. ἔπρεπε; Inf. πρέπειν; Part. πρέπον.

Ἄνηκει, it is proper; Imperf. ἀνῆκε; Part. ἀνῆκον.

Προσῆκει, it is meet or convenient; Imp. πρόσηκε; Part. πρόσηκον.

Μέλει, it is minded; Imp. ἔμελε; 1 Aor. ἐμέλησε; 1 Fut. μέλησει.

Χρῆ for χρήσι, it behoveth; Imperf. ἔχρην or χρῆν; 1 Fut. χρήσει; Inf. χρηνάι or χρῆν.

Many Verbs are likewise used as Impersonals in the Passive Voice; as, λέγεται, it is reported; εἰμαρται, it is decreed by the Fates; ἐνδέχεται, it may be; ἔγνωται, it has been known; ἤκουσται, it has been heard; λείπεται, it remains; εἴρηται, it has been said, &c.

As all Impersonal Verbs are defective in their Persons, having only the Third Person Singular, so also most of them are defective in their Tenses; but in forming them let the Learner name the three principal Tenses, if used; as, σύμβαινει, it happens;

Pres.	1 Fut.	Perf.
σύμβαινει,	συμβήσεται,	συμβέβηκε.

And where the Perfect or 1st Future are wanting, let him name the 1st Aorist and Imperfect instead of them, or any other of the Tenses, if used, as above.

COMPOUND VERBS, &c.

1. Prepositions in Composition with Verbs, when prefixed to Vowels, lose their own Vowel; as ὑπακούω, to hearken, to obey; ὑπακοή, obedience, &c. Except περί and πρό; as, περιέχω, to contain; προάγω, to lead or go before; and sometimes ἀμφι, as, ἀμφιέννυμαι, to clothe, to put on; προ is often contracted, as, πρῶχω, for προέχω, to have the advantage, to excel.

2. Prepositions change their smooth letters into aspirates when compounded with Verbs, &c. beginning with an aspirate; as *καθάπτομαι*, to bind, or twist; *καθάρισμος*, purification.

3. If the Preposition ends in *ν*, it is changed into *μ* before *β*, *μ*, *π*, *φ*, and *ψ*; as, *ἐμβάλλω* from *εν* and *βάλλω*, to cast into; and it is changed into *γ* before *γ*, *κ*, *ξ*, and *χ*; as, *ἐγκαλύπτω*, to cover over; and into *λ* before *λ*; as, *ἐλάμπω*, to shine upon, to illuminate. *Συν* sometimes changes *ν* into the Letter following it; as, *συσσύρω*, to draw together. Sometimes *ν* is rejected before *σ* or *ζ*; as, *συσέλλω*, to constrain, to swathe or bind up; *συζητέω*, to enquire together; but if the Verb be augmented with *ε* the *ν* is resumed; as, *συσέλλω*, *συνέσειλλον*.

VERBAL NOUNS

are formed from Tenses of the Indicative, by dropping the Augment, and changing the termination.

Some are formed from the *Present*, as *δύναμις* from *δύναμαι*, *κλέπτῃς* from *κλέπτω*.

Some few from the *Aorists*, as *δόξα* from *ἔδοξα*, *θήκη* from *ἔθηκα*, *Φυγή* from *ἔφυγον*, *πάθος* from *ἔπαθον*.

The larger proportion are formed from,

1. *Perfect Active*, distinguished by *κ*, *χ*, or *φ* in the last syllable, as *Φρίκη* from *πέφρικα*, *διδάχη* from *δεδίδαχα*, *γραφὴ* from *γέγραφα*.

2. *Perfect Passive*.

First Person, distinguished by *Μ*, and ending in

μα, *ποίημα* from *πεποίημαι*,
μη, *μνήμη* from *μέμνημαι*,
μος, *ψαλμός* from *ἔψαλμαι*,
μων, *μνήμων* from *μέμνημαι*;

Second Person, distinguished by *Σ*, and ending in

σια, *θύσια* from *τέθυσαι*,
σις, *λέξις* from *λέλεξαι*,
σιος, *θαυμάσιος* from *τεθαύμασαι*,
σιμος, *χρήσιμος* from *κέχρησαι*;

Third Person, distinguished by T, and ending in

τηρ, της, δοτήρ, ποιητής,
τηριος, τηριον, λυτήριος, ποτήριον,
τος, τικος, αισθητός, ακουστικός,
τρα, τρον, μάκτρα, κάτοπτρον,
τωρ, κοσμήτωρ,
τεος, τεα, τεον, γραπτίος, γραπτέα, γραπτέον.

3. *Perfect Middle*, terminating in α, ας, ευς, η, ης, ις, ος,
as Φθορά from ἔφθορα, νομάς from νόμα, τοκεύς from τέτοκα,
τροφή from τέτροφα, τυπή from τέτυπα, βολίς from βέβολα,
τομός from τέτομα, &c.

UNDECLINABLE PARTS OF SPEECH,

Comprised under the general head of Particles.

ADVERB.

An Adverb is an indeclinable word, which being joined to Nouns or Verbs, &c. serves to explain some circumstance or quality relating to their signification ; and denotes,

1. TIME.

νῦν, now.	τέως, so long.	δις, twice.
πρὶν, before.	ἤδη, now.	πύλλαις, often.
χθές, yesterday.	θὰμά, frequently.	ἕτερον, afterwards.
ἀεὶ, always.	ὀψέ, late.	πρότερον, first.
αὖ,	παλαι, formerly.	ἐδέποτε, never.
πάλιν, } again.	εὐθύς, immediately.	ἔπω, not yet.
ἔτι, as yet.	σήμερον, to-day.	ἔξῃς, thereafter.
ἀμὰ, together.	αὔριον, to-morrow.	εἶτα, afterwards.
ἕως, until.	δὴν, long.	μέχρι, as far as.
ἄρτι, lately.	ἅπαξ, once.	ἄχρι, even unto.
ἕως, how long.		

2. PLACE.

In a place, ending in *θα, θι, χη, χου, and οι*; as *ἐνταῦθα*. here; *οὐρανόθι*, in Heaven; *πανταχῇ* and *πανταχοῦ*, in every place; *πεδοῖ*, on the ground.

Motion from a place, in *θε* and *θεν*, as *οὐρανόθε* and *οὐρανόθεν*, from Heaven.

Motion to a place, in *δε, ζε, σε* and *σι*, as *οὐρανόνδε*, and *οὐρανόστε*, to Heaven; *χαμαῶζε*, to the ground; *Ἀθήνησι*, to Athens.

Homer sometimes doubles *δε*, as, *ὄνδε δόμονδε*.

<i>πόθεν</i> , from whence.	<i>Ἀθήνησι</i> , at Athens.	<i>ποῖ</i> , whither.
<i>ἐράνοθεν</i> , — Heaven.	<i>ἐράνοθι</i> , in Heaven.	<i>ἐνθά, ἐκεῖ</i> , there.
<i>οἴκοθεν</i> , — home.	<i>χάμαζε</i> , to the ground.	<i>ἐκείσε</i> , thither.
<i>Ἀθηνηθεν</i> , — Athens.	<i>Ἀθήναζε</i> , to Athens.	<i>πῶ, where.</i>
<i>ἐκίθεν</i> , — hence.	<i>ἐράνοσε</i> , to Heaven.	<i>πέλας</i> , } near.
<i>ἄνωθεν</i> , — above.	<i>χάμαι</i> , on the ground.	<i>ἐγγύς</i> , }
<i>κάτωθεν</i> , — beneath.	<i>ἄνω</i> , above.	<i>ἀγχι</i> , }
<i>ἀπόθεν</i> , from far off.	<i>κατωῶ</i> , beneath.	<i>ἄψ</i> , backwards,
<i>ἕνθεν</i> , — hence.	<i>ἄλλοθι</i> , elsewhere.	<i>χώρις</i> , apart.
<i>οἴκαδε</i> , homewards.	<i>μέταξυ</i> , between.	<i>πέρα</i> , } beyond.
<i>οἴκοι</i> , }	<i>ταύτη</i> , this way.	<i>πέραν</i> , }
<i>οἴκοθι</i> , } at home.	<i>ὅπε</i> , which way.	<i>δεῦρο</i> , hitherward.

3. QUANTITY, QUALITY, MANNER, &c.

<i>ἄλως</i> , enough.	<i>μάλ</i> , } to no	<i>σπεδῇ</i> , hastily.
<i>ἄγαν</i> , greatly.	<i>μάτην</i> , } purpose.	<i>ἥκα</i> , gently.
<i>μάλα</i> , very much.	<i>ἴφι</i> , } bravely.	<i>ἐνεκα</i> , } for the
<i>λίαν</i> , greatly.	<i>ἰσχυρῶς</i> , }	<i>χάριν</i> , } sake of.
<i>σχέδον</i> , almost.	<i>ὁμοίως</i> , likewise.	<i>ἄτε</i> , whereas.
<i>μόγις</i> , scarcely.	<i>πανδημει</i> , publicly.	<i>εἰεν</i> , be it so.
<i>μόλις</i> , hardly.	<i>ἐθελόντην</i> , willingly.	<i>ὀρθῶς</i> , rightly.
<i>ἔτω</i> , } so, or	<i>ἀνδρισί</i> , manly.	<i>ἀληθῶς</i> , truly.
<i>ἔτως</i> , } so that.	<i>ἀνάφανδα</i> , clearly.	<i>ῥῆτα</i> , verily.
<i>εὖ</i> , }	<i>ὥς</i> , so that.	<i>αὖθις</i> , } again.
<i>καλῶς</i> , } well.	<i>οἶως</i> , how, as if.	<i>πάλιν</i> , }
<i>κακῶς</i> , ill.	<i>ὁμῶς</i> , together.	<i>ταχέως</i> , quickly.
<i>φαύλως</i> , badly.	<i>ὥσει</i> , }	<i>μονῶς</i> , } only.
<i>ἔτος</i> , in vain.	<i>ὥσπερ</i> , } even as.	<i>μόνον</i> , }
<i>εἰκῇ</i> , rashly.	<i>ὥδε</i> , thus, so, here.	<i>ἐδαμῶς</i> , not at all.

4. AFFIRMING ; μὲν, δὴ, truly ; ἤπερ, ἀμὴν, certainly, be it so ; ὅσον, ὅσα, δὴ, for as much as, δῆπερ, δῆπερθεν, to wit, namely.

5. DENYING ; ἔ, ἐκ, ἐκί, μὴ, no, not ; ἐδὲ, μηδὲ, neither ; μὴ, δῆτα, no verily.

6. DOUBTING ; ἢ, εἰ, εἴτε, or, if ; ἄρα, yea, rather ; ἴσως, τύχον, τύχα, perhaps.

7. INTERROGATION ; διὰ τί, διότι, τί πότε, why ? for what ? ἵνατι, ἀνθ' ὧν, παρ' ὃ, wherefore ? ἄρα μὴ, πότερον, whether ? if ? yea or no ?

8. PREFERENCE ; μᾶλλον, rather ; μάλιστα, ἐξαιρέτως, especially, chiefly ; καὶ μὲν ἔν, καί γε, yea, likewise.

9. DEFECT ; παρὰ μικρόν, μικρῷ δεῖ, ὡς ἐπὶ τὸ πολὺ, near, almost, thereabout.

10. ABATEMENT ; ἀκροθιγῶς, κατὰ μικρόν, ἀτρίμας, ἐπιβραχὺ, by degrees, by little and little ; χαλεπῶς, δυσχερῶς, ἀρρώστως, hardly, with difficulty.

11. ORDER ; καθεξῆς, in order ; εἴτα, ἀπὸ τέτε, πῶρρῳ, thereafter, from this time : τὸ τελευταῖον, τὸ σύνολον, τέλος, τὸ ἔσχατον, finally ; τὰ ὕστατα, lastly ; πρῶτον, in the first place ; δεύτερον, δευτερῶς, secondly, in the second place ; τρίτον, τρίτῳ, thirdly, &c.

Some Adverbs form comparison ; as, Φρονίμως, wisely, Φρονιμωτέρως, Φρονιμωτάτως ; ἄνω, upwards, ἀνωτέρω, ἀνωτάτω ; μάλα, greatly, μᾶλλον, μάλιστα ; τάχῃ, swiftly, θάττον, τάχιστα ; ἥκα, a little, ἥττον or ἥσσον, ἥκιστα, &c.

Some Adverbs have so near an affinity to one another, that beginning with a Vowel they are Indefinitives, with π Interrogatives, and with τ Redditives ; as, ὅτε or ἥνικα, when ; πότε or πηνίκα, when ? τότε or τήνικα, then ; ὅθεν, whence ; πόθεν, from whence ? τόθεν, from thence ; ὅθι,

where, *πόθι*, where? *τόθι*, there; *ὅσον*, as much as; *πόσον*, how much? *τόσον*, so much; *οἷον*, like as; *ποῖον*, what like? *τοῖον*, such like or such kind; *ὅσακις*, often; *πόσακις*, how often? *τόσακις*, so often.

The Greek Adverbs are innumerable, and are generally derived from other Parts of Speech. 1. From the Genitive Plural of Nouns, &c. by changing *ων* into *ως*; as, *σοφῶς*, wisely, from *σοφῶν* the Gen. of *σόφος*, wise; *βαρέως*, gravely, from *βαρέων* the Gen. of *βαρὺς*, grave; *πρεπόντως*, decently, from *πρεπόντων* the Gen. of *πρέπων*, decent; *σαφῶς* manifestly, from *σαφῶν* the Gen. of *σαφής*, manifest. 2. From the Nominative Sing. by changing its termination into *δον*; as, *ὁμοθυμαδον*, unanimously, from *ὁμόθυμος*, unanimous; *ἀγέληδον*, by flocks, from *ἀγέλη*, a flock; *βοτρυδον*, by clusters, from *βότρυς*, a grape. 3. From the Neuter Gender of Adjectives; as, *εὐθὺ*, directly, *ταχὺ*, quickly. 4. From Verbs; as, *ἐξῆς* and *ἀφεξῆς*, successively, in order, from *ἔχομαι* the Fut. of *ἔχωμαι*, to have; *ἰδεῖ*, lo, behold, from *εἰδέω*, to see; *κρύβδην*, secretly, from *κρύπτω*, to hide. And some Verbs are taken adverbially; as, *ἄγε*, *ἄγετε*, well, well, come on, the Imperat. of *ἄγω*: *φερε*, suppose, for example, the Imperat. of *φέρω*.

The Interjections are included among the Adverbs; as, 1. Rejoicing; *ἰῶ*, *ιο*! 2. Grieving; *ἰὼ*, *ῶ*, alas! *αἶ*, *οἶ*, *ὦ*, oh, woe is me! 3. Wishing; *εἴθε*, I wish! 4. Rejecting; *ἄπαγε*, away with! 5. Praising; *εἴα*, *εὖγε*, well done! 6. Admiring; *βαβαί*, *παπαί*, O strange! 7. Threatening; *ῥαι*, woe to me! 8. Calling; *ὦ*, O! 9. Shewing; *ἰδὲ*, *ἰδῶ*, lo, behold!

ADVERBIAL PARTICLES, used only in Composition :

α or αν, signifying	{	Privation, from <i>ἄνευ</i> , without, as <i>ἄνυδρος</i> , without water.
		Increase, from <i>ἄγαν</i> , much, as <i>ἄξυλος</i> , much wooded.
		Union, from <i>ἅμα</i> , together, as <i>ἄλοχος</i> , a consort.

Αν before a Consonant drops the ν, as *ἀθάνατος*, immortal.

The following signify *increase* :

αρι, from ἄρω, to furnish.

βου, from βοῦς, an ox.

βει, from βριθύς, strong.

δα, from δασύς, thick.

ει, from ἔρω, to connect.

ζα, Æolic, for διά.

λα, from λίαν, much.

λι, the same.

Δυσ signifies difficulty, as δυστυχίω, to be unhappy.

Νε and νη signify privation, like the Latin *ne*, as νηλεής, without pity.

PREPOSITIONS.

Six are Monosyllables : εἰς, ἐκ or ἐξ, ἐν, πρὸς, σύν.

Twelve Dissyllables : ἀμφι, ἀνά, ἀντί, ἀπό, διά, ἐπί, κατὰ, μετὰ, παρὰ, περὶ, ὑπέρ, ὑπό.

In composition, five of these *increase* the signification : εἰς, ἐκ or ἐξ, σύν, περὶ, ὑπέρ.

Six sometimes *increase*, and sometimes *change* : ἀντί, ἀπό, διά, κατὰ, παρὰ, πρὸς.

One *diminishes* : ὑπό.

One *changes* : μετὰ.

Of the Prepositions the three first are *Atonics*, without an accent ; the rest are *Oxytons*.

There are eighteen separable Prepositions, viz. ἀντί, ἀπό, ἐκ, πρὸς, ἐν, σύν, ἀνά, εἰς, διά, κατὰ, μετὰ, ὑπέρ, ἀμφι, περὶ, ἐπί, πρὸς, παρὰ, ὑπό.

Ἀντί, ἀπό, ἐκ, πρὸς govern the Genitive ; ἐν and σύν the Dative ; ἀνά and εἰς the Accusative ; διά, κατὰ, μετὰ, ὑπέρ the Genitive or Accusative ; ἀμφι, περὶ, ἐπί, πρὸς, παρὰ, ὑπό the Genitive, Dative, or Accusative.

Ἀντί, for, instead, on account of.

Ἀπό, from, by, for, since, out of.

Ἐκ, from, by, after, of or out of.

Πρὸς, before, in presence of.

Ἐν, in, among, with, by, into.
 Σύν, with, together with.
 Ἀνά, by, through, with, against.
 Εἰς, to, towards, at, into, among.
 Διὰ, by, through, in, among.
 Κατὰ, by, against, according to.
 Μετὰ, with, after, in, towards.
 Ὑπέρ, for, above, concerning.
 Ἀμφὶ, about, concerning, near.
 Περί, about, concerning, near.
 Ἐπὶ, in, upon, besides, near.
 Πρὸς, to, from, at, near, with.
 Παρά, from, with, towards.
 Ὑπὸ, under, by, with, about.

I. The significations annexed to the Prepositions, as above, are the most usual ; but some of them are sometimes englished otherwise ; as,

1. Ἀντὶ sometimes signifies by, before, above ; as, ἀντὶ ποιῆ, by what means ? ἀντὶ κάκων ἀπάντων καὶ ἀγαθῶν ἐνὰ τιθείμην, I prefer one good man before, or above, all the bad men in the world.

2. Ἐκ sometimes signifies with ; as, ἐκ μεγίστων συμφορῶν, with vast loss.

3. Πρὸς, for or instead of ; as, πρὸς παῖδος θάνειν, to die for his child.

4. Ἐν sometimes signifies before, under, for, of, or concerning ; as, ἐν τοῖς δικάστοις, before the judges ; ἐν τέτοισις ὑπάτοις, under these Consuls ; ἐν τῇ πολυλογίᾳ αὐτῶν, for their much speaking ; ἐν Ἡλίᾳ, of or concerning Elias.

5. Ἀνά, about, on or upon ; as, ἀνά μετρήτας δυῶ, about two measures each ; ἀνά βώμοις, upon the altars : with a Dat. or Abl. instead of the Acc.

6. Ἐς, for, against, about ; as, εἰς τὸν αἰῶνα, for ever ; εἰς τὸν δῆμον, against the people ; εἰς ἑκατον, about an hundred.

7. Διὰ, before or in presence of, for, with, because or on account of ; as, διὰ πολλῶν μαρτύρων, before many witnesses ; διὰ σὲ ταῦτα γράφω, I write these things for you ; διὰ μέλανος, with ink ; δι' ἀμαρτίαν because, or on account of sin.

8. Κατὰ sometimes signifies on account of, at, before, towards, upon, throughout, concerning; as, οὐκ ὅτι κατ' υψέρησιν λέγω, not that I speak on account of want; κατ' ἔρχας, in, or at the beginning; κατὰ πρόσωπον πάντων λαῶν, before the face of all people; κατὰ λίβα, towards the South-east; κατὰ γῆς κάθημαι, I sit upon the ground; καθ' ὅλης τῆς Ἰουδαίας, throughout all Judea; τὰ κατὰ Παῦλον, the things concerning Paul.

9. Μετὰ, within, or on, during; as, μετ' ὀγδόην ἡμέραν, within or on the eighth day; μετὰ τὸν βίον, during life. Sometimes it is used by the Poets with a Dative, and signifies among; as, μετὰ πρώτοισιν, among the first.

10. Ὑπὲρ, on the side or part of; beyond or more than; ὑπὲρ ἡμῶν ἔστιν, he is on our side or part; ὑπὲρ ἐμὲ, more than me.

11. Ἀμφι, towards, for the sake of; as, ἀμφ' ἄλλα ἔλσαι Ἀχαιοὺς, to drive the Greeks towards the sea; ἀμφ' Ὀδύσσεως, for the sake of Ulysses.

12. Περὶ, towards, for, or for the sake of; as, ἡ περὶ θεῶς εὐσέβεια, piety towards the Gods; περὶ πολλῶν ἐκχύμενον, shed for many.

13. Πρὸς, among, according to, towards, or near, meaning of time; as, ὥς τε συζήτειν πρὸς αὐτὰς, so that they questioned among themselves; πρὸς τὴν ἀλήθειαν, according to the truth; τὰ πρὸς εἰρήνην, conditions of, or concerning peace; πρὸς ἑσπεραν ἔστι, it is towards evening.

14. Παρὰ, for, or on account of; besides, or except; against, or contrary to; as, παρ' ἑνα ἄνθρωπον, for, on account of one man; παρὰ τὸν κείμενον, besides, or than that which is laid; παρὰ τὸν νόμον, against, or contrary to the law. Also above, or in preference to; as, ἡμεραν παρ' ἡμεραν, one day above another; at, or in the time of: as, παρὰ τὸ δεῖπνον, at, or in the time of supper; through or during; as, παρ' ὅλον τὸν βίον, during the whole time of life; through, as, παρ' ἅπαν τὸ στρατεύμα, through the whole army.

II. Many of the Prepositions require sometimes to be englished by circumlocution; as, οἱ ἀπὸ τῆς ὑπαλίας, consular men; οἱ κατ' ἄγοραν, pleaders; ἀνὰ δηνάριον ἔλαβον, they

received every man a penny ; ἐκ περιόδῃ, round about ; κατ' ἰδίαν, apart, separate ; οἱ κατ' ἐμὲ, those of my age ; ἀμφ' ὤμοισιν ἐδύσατο τεύχεα καλῶ, he put on his fine armour ; ἀπὸ ἱκολος, improbable ; δι' ὠφέλειας τίθεσθαι, to appropriate, or turn a thing to one's own use.

Ἐκ and ἀπὸ often signify the same thing. Also ἀμφὶ and περὶ have often the same signification ; and several of the other Prepositions are sometimes used for one another.

III. The Adverbs ἄνευ, χωρὶς, ἐξῶ, and ἔκτος, are often used for absque, sine, or extra ; μέταξυ is sometimes used for inter ; ἐνλος for intus or intra ; πέρα or πέραν, for trans or ultra ; ἄχρι or ἄχρις, for tenus ; and λαθερά, for clam. They all govern the Genitive ; as,

Ἄνευ λόγου, without the word.

Χωρὶς θεμελίας, without a foundation.

Ἐξῶ ἀμπέλωνος, out of the vineyard.

Ἐκτὸς τῆς σώματος, without the body.

Μέταξυ ἀλλήλων, among themselves.

Ἐντὸς τείχεος, within the walls.

Ἐντὸς τῆς ποτάμους, on this side the river.

Πέραν Ἰνδῶν, beyond the Indians.

Ἀχρι τέττε τῆς λόγου, until this word.

Λαθερά ἡμῶν, unknown to us.

IV. Ἐξ is used for ἐκ when a vowel follows ; ἐνὶ is used for ἐν by the Poets ; ἀνὰ is sometimes joined with a Dative by the Poets ; and the Attics use εἰς for εἰς. Also ἐντὸς is sometimes joined with a Dative by the Poets ; as, ἐντὸς ὑμῖν, among you. Palam, openly, is expressed by περιφάνως ; and κρύβδαι or κρύβδην is sometimes used (instead of λαθερά) for clam, without the knowledge of.

OF PREPOSITIONS IN COMPOSITION.

I. Ἀντὶ, ἀπὸ, διὰ, κατὰ, παρὰ, either augment or change the signification of the simple word ; as,

Ἀντάξιος, preferable.	Ἀντιπέμπω, to send back.
Ἀποτείνω, to extend.	Ἀπομανθάνω, to forget.
Διαγελῶ, to laugh at.	Διαπισῶ, to disbelieve.
Κατεσθίω, to devour.	Καταφρονέω, to despise.
Παρεκβάλλω, to throw far.	Παράνομος, a law-breaker.

II. Ἔις, ἐξ, σύν, περὶ, ὑπέρ, augment the signification, and ὑπὸ diminisheth ; as,

Ἐισακχέω, to hear plainly.	Περικάλλης, very handsome.
Ἐχίσμαι, to be amazed.	Ἑπερμαίνομαι, to be stark mad.
Συνεκτελῶ, to finish completely.	Ἑποδίδω, to be somewhat afraid.

III. Πρὸς generally augments ; as, προσπάσχω, to be much affected ; and sometimes diminisheth ; as, προσάπτομαι, to touch slightly.

IV. Ἀμφὶ either retains its own signification in composition, or denotes doubtfulness or ambiguity ; as, ἀμφιβάλλω, to throw or cast about, to embrace ; ἀμφιβαίνειν, to go about ; ἀμφίβολος, doubtful or ambiguous.

V. Περι either augments the signification, as, περιχάρης, very glad ; or it retains its own, as, περιτρέφω, to turn about, &c.

VI. Πρὸ generally retains its own signification, as, προλέγω, to foretell ; προίσθμι, to put before, or place over others ; προλαμβάνω, to pre-occupy, &c.

VII. Ἀνὰ implies elevation ; as, ἀναβλέπω, to look up ; ἀνατίθηναι, to hang up. It also often corresponds to the inseparable Preposition *re* of the Latins, as, ἀναβάλλω, to retard, to delay ; ἀναλαμβάνω, to resume, &c.

VIII. Ἐν imports the state, disposition, or situation of a thing, and corresponds with the Latin *in*, as, ἔγκειται, incumbit, it threatens, or it is imminent ; ἐμβάλλω, injicio, to throw or cast in or upon ; ἑνοπλος, armatus, armed.

IX. Ἐπὶ generally retains its own signification, as, ἐπι

τίθημι, to put or lay upon ; ἐπιφαίνω, to appear bright, to shine upon ; ἐπιχειρέω, to take in hand : sometimes it augments, as, ἐπώδυνος, whatever causes an additional pain : sometimes it diminishes, as, ἐπίλευκος, whitish or somewhat white, &c.

Two, three, or more Prepositions are often joined together in the same word, as,

Παρεξίημι, to go further.

Ἀντιπαρεξίημι, to pursue.

Ἐπανίστημι, to stir up.

Ἀντιπροκαταλαμβάνω, to anticipate.

Ἀντιπαρεξιάγω, to lead against.

Διαπόλλυμι, to destroy.

Ἄντι, in composition, not only either changes or augments its signification, as has been said above, but also imports contrariety or opposition, as, ἀντίστημι, to resist or oppose ; ἀντίδικος, an adversary, &c. In like manner Διὰ and κατὰ, though they often either augment or change their signification, yet διὰ also signifies transition or passing over, as, διαπλέω, to pass or sail over ; and κατὰ signifies downwards, as, καταφορέω, to bring down ; καταβαίνω, to descend or come down. Also ἀνὰ in composition often signifies back or again, as, ἀναγγέλλω, to bring back word ; ἀναζάω, to regain, &c.

INSEPARABLE PREPOSITIONS.

There are twelve inseparable Prepositions ; ἄρι, ἔρι, βῆ, βῆρι, δὰ, ζὰ, λὰ, λὶ, ἄ, δὺς, νὶ, νή.

1. Ἄρι, ἔρι, βῆ, βῆρι, δὰ, ζὰ, λὰ, λὶ, augment the signification, as,

ἀρίπικρος, very bitter.

ἐρίβρομος, roaring loudly.

βαλιμιάω, to be very hungry.

βρήπυος, heard from afar.

δαφεινὸς, greedy of slaughter.

ζάθεις, most divine.

λαχάνη, a great bason.

λιπονηρὸς, very wicked.

2. 'Α denotes, 1. Privation, as, ὁράτος, invisible; 2. increase, as, ἀτένης, very attentive; 3. collection, as ἅπασι, all together; 4. it sometimes makes no change in the signification, as, ἅσαχυσ, the same as στάχυσ, an ear of corn.

3. Νῆ and νῆ signify privation, as, νέποδες, having no feet, νηλέης, unmerciful.

'Α, signifying privation, comes from ἄνευ, without; signifying increase, from ἄγαν, greatly; and when it signifies collection, it comes from ἅμα, together.

SUMMARY VIEW OF PREPOSITIONS, WITH EXAMPLES OF THEIR CASES.

Ἀμφὶ, *de* Gen. Dat. *circa* Gen. Acc.

Ἀνὰ, *cum* Dat. *per* vel *inter* Acc.

Ἀντὶ, *pro* Gen.

Ἀπὸ, *ab* Gen. *contra* vel *procul ab* Gen.

Διὰ, *per* Gen. Acc. *propter* Acc.

Εἰς, *ad* vel *in* Acc.

Ἐκ ante consonam, ἐξ ante vocalem, *ex* vel *à* Gen.

Ἐν, *in* Dat.

Ἐπὶ, *super* vel *in* Gen. Dat. Acc. *ad* Dat. Acc.

Κατὰ, *adversus* Gen. *secundum* Acc. *de* Gen. *sub* Gen. *per* Gen. Acc.

Μετὰ, *cum* vel *inter* Gen. Dat. Acc. *per* Acc. *post* Acc.

Παρὰ, *apud* vel *juxta* Gen. Dat. Acc. *ab* Gen. *præter* vel *contra* Acc. *supra* vel *ultra* Acc.

Περὶ, *circa* Dat. Acc. *de* Gen. Dat. *præ* Gen.

Πρὸ, *pro* Gen. *ante* Gen.

Πρὸς, *ad* Acc. *ab* Gen. *per* in *jurando* Gen.

Σύν, *cum* Dat.

Ὑπὲρ, *pro* Gen. *super* Gen. Acc.

Ὑπὸ, *sub* Gen. Dat. Acc. *ab idem* valet ac *sub agentis*.

CONJUNCTIONS.

A Conjunction is a Part of Speech which joins words or sentences together, and thereby shews the dependence of the word or sentence upon another. Some are called,

1. **COPULATIVE** ; καὶ, τὲ, ἢδὲ, ἢμὲν, and ; καὶ δὲ, and.
 2. **DISJUNCTIVE** ; as, ἢ, ἥτοι, εἴτε, ἥγυν, whether, either, or.
 3. **CONCESSIVE** ; as, καὶν, καίπερ, εἰ καὶ, although, be it so.
 4. **ADVERSATIVE** ; as, ἀλλὰ, δὲ, but ; γὰρ, μὲν, ἀλλὰ μὴν, indeed ; ἀλλὰ καὶ ὥς, καὶ μὴν, ἀλλὰ ὁμως, nevertheless.
 5. **CASUAL** ; as, γάρ, for ; ἵνα, ὅπως, that ; εἴπερ, ἐπεὶ, if indeed, since ; ἐπειδὴ, ἐπειδήπερ, whereas, forasmuch as.
 6. **CONCLUSIVE** ; as, ἄρα, ἔν, therefore ; δίοπερ, wherefore ; τοίνυν, likewise ; τοιγαρῶν, therefore.
 7. **CONDITIONAL** ; as, εἰ, ἂν, ἔαν, ἤν, if ; εἰ δὲ, ἤν δὲ, but if ; μέχρι τῆς, whilst ; ἄχρις ἂν, ἕως ἂν, until, &c.
 8. **EXPLETIVES**, or particles used only for ornament, or the filling up of a discourse ; as, πέρ, γὰρ, τοί, ῥά, θέν, νύ, and among the Poets, πῆ, πῶ, ἄρ.
- Note.** Two or more negative particles serve to enforce the negation, as, ἐδέποτε ἐδὲν ἐ μὴ γένηται τῶν δέοντων, nothing that is necessary will ever be done.

PART III.

S Y N T A X.

THE ARTICLE.

1. The Article, when it differs from the English, is found in a general or indefinite sense, and even before proper names ; as,

Τὴν εἰρήνην ποιεῖσθαι, Demosth. *to make peace.*

Ἔφη ὁ Σωκράτης, Xen. *Socrates said.*

But even in these instances a peculiar emphasis is often implied : thus ἡ εἰρήνη may signify *the peace desired* ; ὁ Σωκράτης, *the great philosopher.*

Note.—Xenophon frequently omits the Article ; as, ἀδικεῖ Σωκράτης, Memor. but never with ἔφη or ἔπε.

2. It is frequently joined to a Participle ; as,

Ὁ φυλάττων, Herod. *the guarding, i. e. he who guards.*

The Article is sometimes dropped by the Poets, and the Participle is used alone, as εὐρών, Pind. *the inventor* ; ἀμῶντες, Theoc. *the reapers.*

3. The Article in the Neuter Gender, before a Genitive, signifies elliptically *possession or relation* ; as,

Ὁ Θεὸς τὰ τῶν ἀνθρώπων διοικεῖ, Isoc. *God directs the affairs of men.*

Sometimes the ellipsis is supplied, as, τὰ τῶν Θεῶν πράγματα κακῶς ἔχει, Isoc.

In some cases the relation between the Article and the Noun following is so close, that the distinction of the *property*

and the *thing* itself is scarcely perceptible, as τὰ τῆς τύχης ὀξείας ἔχει τὰς μεταβολάς, Fortune *has sudden revolutions*. Thus τὸ ἕμὸν, τὰ ἕμὰ, are sometimes equivalent to ἐγὼ, &c.

The Plural Article, followed by ἀμφὶ and περὶ with a proper name, signifies *attendants*, or the *party*, as, οἱ ἀμφὶ Πρίαμον, Hom. meaning *the attendants of Priam*.

The Article has a peculiar construction in this elliptical form before an Accusative and an Infinitive Mood, as, τὸ χαίρειν τοῖς μιμήμασι πάντας, σύμφυτον τοῖς ἀνθρώποις ἐστὶ, Arist. *This circumstance*, that all should delight in imitations, is natural to men.

THE NOMINATIVE.

1. A Neuter Plural is generally joined with a Verb Singular *; as,

Ἄστροα φαίνεται, Homer, *Stars appear*.

As a Noun of multitude Singular may be followed by a Verb Plural, so a Neuter Plural being taken in a collective sense may more readily be followed by a Verb Singular. Thus, when Homer says δοῦρα σείσηπε, he means *the collection of planks and timber, with which the ships were constructed*.

The Plural Noun, however, is sometimes also Masculine and Feminine, but then it is always used in a collective sense; as, ἀχεῖται ὀμφαὶ μελέων, Pindar.

2. A Dual Nominative is sometimes joined with a Verb Plural, and in prose this construction is general; as,

Ἀμφω λέγουσι, Herodotus, *both say*.

In the same manner a Dual Substantive, as it signifies more than one, may have an Adjective Plural. The Verb or Adjective, however, can seldom be of the Dual number, when the Noun implies more than two.

* In the Doric and Ionic Dialects, the Singular or Plural Verb followed the Neuter Plural Nominative; the Attic restricted the Verb to the Singular, except in some instances, of which animals are the subject.

THE GENITIVE.

1. The *matter*, of which a thing is made, is put in the Genitive; as,

Τὸν δίφρον ἐποίησεν ἰσχυρῶν ξύλων, Xen. *He built the chariot of strong wood.*

2. The *quantity*, or measure of a thing, is put in the Genitive; as,

Διακοσίων ποδῶν, Thucydides.

This Genitive is governed by ἐκ and ἀπὸ, sometimes expressed, as, τετυγμένα ἐξ ἀδάμαντος, Theocr.

3. Words signifying *plenty* and *want* are followed by a Genitive; as,

Πλούσιος κακῶν, Eurip. *Full of evils..*

Φίλων ἔρημος, Eurip. *Destitute of friends.*

4. *Part of time* is put in the Genitive; as,

Θέρος τε καὶ χειμῶνος, Xen. *In summer and winter.*

This is governed by ἐπὶ, sometimes expressed, as ἐπ' ἡμέρης, Her. When the Dative is used, it is governed by ἐν understood, and sometimes expressed; ἐν τῷ αὐτῷ θέρει. Thuc.

5. Comparatives are followed by a Genitive; as,

Ἀναρχίας μείζον οὐκ ἔστι κακόν, Sophocles, *There is no greater evil than anarchy.*

This Genitive is governed by ἀντὶ or πρό: thus μείζον ἀντὶ τῆς πάτρας, Soph. *Than* after a Comparative is often expressed by ἢ, as, τί γένοιτ' ἂν ἑλκος μείζον, ἢ φίλος κακός. Soph.

6. *Cost* or *value*, *crime* or *punishment*, *difference* or *eminentness*, are put in the Genitive; as,

Δὸς αὐτὸν ἡμῖν δραχμῆς, Anacreon, *Give him to us for nine pence* *.

* This is governed by ἀττι, as ἀλλάττεσθαι τινι τροφᾶς ἀντὶ νομίματος, Arist. Sometimes the Dative is used; πρίσθαι βουσί, Lucian.

Γράφομαί σε μοιχείας, Lysias, *I accuse you of adultery* *.
 Διαφέρων τῶν ἄλλων, Plato, *Different from the others*.
 Χάρμα πάντων ἐπ'άξιον, Pindar, *A joy surpassing all*.

7. Verbs signifying the *senses* or the *passions*, are followed by a Genitive ; as,

Τῶν μαρτύρων ἀκηκόατε, Isoc. *You have heard the witnesses*.

Τίς οὐκ ἂν ἀγάσαιο τῆς ἀρετῆς, Dem. *Who would not admire virtue?*

Τὸ ἐρᾶν τῶν σωφρόνων, Æschines, *To love the modest*.

Many of these are frequently, and those of seeing, are always, found with an Accusative ; as, ὄρῳ τὸν καιρὸν, Isoc.

Ἀκούω, signifying to *hear* oneself called, or simply *to be called*, has the construction of Verbs of existence, as οὐτ' ἀκούσομαι κακός, Soph. It is often used with the εὔ, κακῶς, and καλῶς, and followed by ὑπὸ or παρὰ with a Genitive, as, κακῶς ἀκούειν ὑπὸ τῶν πολιτῶν, Isoc.

To these may be added Verbs signifying *to abstain, to ask, to attain, to begin, to care, to cease, to command, to conquer, to despise, to differ, to endeavour, to fill, to neglect, to remember, to restrain, to separate, to share, to spare* ; and in general those which imply *of* or *from*, and may be followed by ἐκ and ἀντί. But many of these are found with other cases.

8. A Noun and Participle are put *absolute* in the Genitive ; as,

Ἡλίου τέλλοντος, Soph. *the sun rising*.

This construction may in general be considered as expressing the *cause* of the event, which is the subject of the sentence. It is governed by ἐκ, ἐπὶ, or ὑπὸ understood, and sometimes expressed, αὐσάντων ὑπ' Ἀχαιῶν, Hom.

From this solution it will follow that the case *absolute* will vary according to the nature of the Prepositions which govern it. Hence we find the Dative and the Accusative in that sense ; as, Διὶ ὡς τεσπικεραιύνω χωομένω, Hom. evidently

* This is governed by περὶ, as, διώκω σε περὶ θανάτου, Xen. These words are sometimes put in the Dative, ζημιώσαντος πενήκοντα τάλαντοισι. Her.

governed by ὑπό. The Attics often use the Accusative governed by a Preposition understood, as, τέκν' εἰ φανέντ' ἄελπτα, Soph. Thus the three cases, with which Prepositions are joined, may be used *absolutely*: in some writers they are used promiscuously, even in the same sentence.

To the Accusative must be referred most of those instances, which are said to be in the Nominative, as δέον, ἕξδον, παρὸν, &c. Those which are really in the Nominative may be construed upon common principles. In other instances a Verb must be understood.

9. Exclamations of *grief* and *surprise* are put in the Genitive; as,

Τῆς μωρίας, Aristoph. *What folly!*

Οἱμοι is often prefixed, as, οἱμοι τῶν κακῶν, Arist. i. e. ἔνεκα.

10. The Genitive is often governed by a Substantive or Preposition understood; as,

Πιεῖν ὕδατος, Her. (μέρος und.) *To drink some water.*

Μακάριος τῆς τύχης, Aristoph. (ἔνεκα und.) *Happy by his fortune.*

Μάεψας ποδός νιν, Soph. (ἐκ und.) *Having seized him by the foot.*

THE DATIVE.

This case is generally used as the Dative, and sometimes as the Ablative, in Latin. It expresses the object *to* which the action is directed, or *for* which it is intended. It implies *acquisition* and *loss*. It is placed after εἰμι, &c. in the sense of *habeo*, and after verbs signifying *likeness*, *agreement*, *trust*, *resistance*, *relation*, &c. It follows verbs compounded with ἀντί, ἐν, ἐπὶ, παρὰ, πρὸς, σὺν, ὑπό. It is frequently governed by ἐν, ἐπὶ, σὺν, or some other Preposition, understood.

1. The *instrument* and *manner* of an action are put in the Dative; as,

Ἀργυρίαις λόγχαισι μάχου, καὶ πάντα κρατήσεις, Oracle to Philip, *Fight with silver weapons, and you will conquer the world.*

Ἦλασε ξίφει καὶ ἔπεφνε δόλῳ, Hom, *He struck him with a sword, and killed him by stratagem.*

Instead of the Dative, the Prepositions διὰ, ἐν, ἐπὶ, κατὰ, are sometimes used with their proper cases, as ἐπαίρεσθαι ἐπὶ πλούτῳ, Xen.

To this rule may be referred the *excess or deficiency of measure*, as ἀνθρώπων μακρῷ ἄριστος, Her.

2. Neuter Adjectives in τον, τεον, and τεα, govern the *Person* in the Dative, and the *Thing* in the case of the Verb, from which they are derived; as,

Τί ἂν αὐτῷ ποιητέον εἴη, Xen. *What must he do?*

Ἵμῖν ταῦτα πρακτέον, Dem. *You must do these things.*

These Adjectives imply *necessity*, and have the force of the Latin Gerund.

They sometimes agree with the Substantives, as εὐρητέος νοῦς, Soph.

3. Ὁ αὐτός, *the same*, is followed by a Dative; as,

Τῆς αὐτῆς εἰς ζημίας ἄξιοι οἱ συγκρύπτοντες τοῖς ἐξαμαρτάνουσι, Isoc. *Those who conceal, are deserving of the same punishment as those who commit a fault.*

Σὺν is here understood.

4. Verbs signifying to *accompany* or *follow*, to *blame*, to *converse*, to *pray*, to *use*, are followed by a Dative, as,

Τῷ νῆες ἕποντο, Hom. *Him ships followed.*

Πιστοὺς ἡγοῦ τοὺς τοῖς ἀμαρτανομένοις ἐπιτιμῶντας, Plutarch, *Think those faithful who reprove your faults.*

Σοφοῖς ὀμιλῶν, καὶ σὺ ἐκθήσει σοφός, Menander, *Associating with the wise, you yourself will become wise.*

Εὐχεσθαι Δι, Hesiod, *To pray to God.*

Προβάτοις χρῆσθαι, Xen. *To use sheep.*

Δέσμαι requires a Genitive of the Person; as, δεήσομαι ὑμῶν, Æsch.

Many Verbs have a Dative of the person, and a Genitive

of the *thing* ; as, ἀμφισβητῶ, κοινωνέω, μεταδίδωμι, μετέχω, συγγινῶσκω, φθονῶ ; and the Impersonals, δεῖ, μέλει, μεταμέλει, μέτεστι, προσήκει ; as, ὣν ἐγώ σοι οὐ φθονήσω, Xen. σοὶ παίδων τι δεῖ, Eurip. But this Genitive may easily be referred to the government of a Preposition or a Noun.

THE ACCUSATIVE.

The Accusative seems to be the favourite case of the Attics, who frequently use it for the Genitive and the Dative.

As in Latin, Verbs of *entreating*, *concealing*, and *teaching*, govern two Accusatives, Verbs Neuter also often assume an active signification. Both are followed by an Accusative of their own signification.

1. *Distance and space* are put in the Accusative ; as, Ἐφεσος ἀπέχει ἀπὸ Σαρδῶν τριῶν ἡμερῶν ὁδόν, Xen. *Ephesus is distant from Sardis three days' journey.*

2. The Accusative is of universal use, with κατὰ understood ; or with διὰ, εἰς, περὶ, or πρὸς ; κατὰ being the most general, as it embraces the *parts*, *qualities*, and *relations* ; διὰ being applied to the *cause*, and εἰς, περὶ, and πρὸς being applied to *motion* ; as,

Λεινὸς μάχην, Æschylus, *Terrible in fight.*

Πειρῶ τὸ μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος, Isoc. *Endeavour to be in body fond of labour, and in mind a lover of wisdom.*

These Prepositions are sometimes expressed, as, ὃς κατὰ σῶμα καλὸς, κατα νοῦν δ' αὖ ἐστὶν ἄμορφος, Epigr.

3. The Accusative sometimes appears in the beginning of a sentence, without a regimen expressed, as τοὺς Ἕλληνας οὐδὲν σαφές λέγεται, Xen.

4. Verbs signifying *to do*, or *speak well or ill*, *to give or*

take away, to admonish, to clothe, govern an Accusative of the Person, and another of the Thing, one of these Accusatives being governed by κατὰ understood ; as,

Πολλὰ ἀγαθὰ τὴν πόλιν ἐποίησε, Isoc. *He conferred many services on the city.*

Ἐργασμαι κακὰ τὸν οἶκον, Thuc. *I have done evil to the house.*

Ἀποστερεῖ με τὰ χρήματα, Isoc. *He deprives me of my property.*

Ταῦτά σε ὑπομιμνήσκω, Thuc. *I remind you of these things.*

Εἵματά με ἐξέδυσαν, Hom. *They stripped me of my clothes.*

To the Accusative of the *thing* are frequently substituted the Adverbs εὖ, καλῶς, κακῶς ; as παρόντας μὲν τοὺς φίλους δεῖ εὖ πράττειν, ἀπόντας δὲ εὐλογεῖν, Epict. The Verb alone, implying *treatment*, may have the same construction, as Ζεὺς με ταῦτ' ἔδρασεν, Aristoph.

Verbs of *adjuring* and *swearing* are also found with two Accusatives, as ὀρκίζω σε οὐρανόν, Orpheus.

A change of Voice implies a change in the Case of the *Person*, but the Case of the *Thing* is preserved ; as ἡμεῖς πλεῖστα εὐεργετούμεθα, Xen. Σοιμαίτιον ἐκδυόμενος, Dem.

THE ADNOUN.

1. An Adjective of the Masculine Gender is sometimes found with a Feminine Substantive ; as,

Τὼ γυναῖκες, Xenophon, *The two women.*

The Attic construction is used in order to generalize the sense, as Θεός and *Deus* are applied to both sexes for a divine, ἄνθρωπος and *homo* for a human person. Perhaps also this form is adopted to dignify the female sex. On this principle, when a woman speaks of herself in the Plural Number, a mode of speech adopted by the great, she uses the Masculine Gender. This mode is confined to the Dual and Plural. The Masculine Article is joined with a Feminine Noun in the Dual only. The Dual appears to have

been originally common in gender in the Nominative and Accusative.

Compound and Derivative Adjectives in *ος* are considered by the Attic writers as of two terminations, consequently used as Feminine as well as Masculine.

Comparatives and Superlatives of three terminations sometimes express the Feminine by the Masculine termination, as ἀπορώτερος ἢ λήψις, Thucydides.

When the Adjective is put in the Neuter after a different Gender, χρῆμα is understood, ὀρθὸν ἢ ἀλήθεια, Soph. The ellipsis is sometimes supplied, as τί χρῆμα δράσεις, Soph.

2. The Substantive is often changed into a Genitive Plural, preceded by a Pronoun or an Article; as,

Οἱ ἀγαθοὶ τῶν ἀνδρῶν, Isocrates, *Honourable men*.

This construction is also found, in Attic writers, in the singular, as τὴν πλείστην τῆς στρατιᾶς, Thuc.

In the Greek idiom the Genitive of the Personal is used instead of the Possessive Pronouns, as τὴν μητέρα μου τιμᾶς, Xen. *You honour my mother*. But the latter are sometimes found with the article, particularly in the orators, as τὴν ὁμόνοιαν τὴν ὑμετέραν οἱ πολλοὶ μιτουῦσι, Isoc.

3. A Substantive is sometimes used as an Adjective; as, Γλῶσσαν Ἑλλάδα ἐδίδαξε, Her. *He taught the Greek language*.

Here ἑλλὰς may be considered as an Adjective used as a Substantive.

4. Adjectives are frequently employed alone, taking the place of a Substantive, as οἱ πολλοί, τὰ ἐμὰ, &c.

THE RELATIVE.

1. The Relative often agrees with its antecedent in case, by attraction; as,

Ἐν ταῖς ἑορταῖς, αἷς ἤγομεν, Aristophanes, *In the festivals, which we celebrated*.

This is called *attraction*, because the Antecedent attracts the Relative into its case.

The Relative, in this construction, sometimes precedes the Substantive; as, *σὺν ᾗ ἔχεις δυνάμει*, Xen.

2. The Article is poetically used for the Relative; as *Πατὴρ, ὃ σ' ἔτρεφε*, Hom. *Your father, who educated you.*

The Article is often put for οὗτος and ἐκεῖνος. as *ὁ γὰρ βασιλῆι χολωθείς*, Hom. In this sense ὁ or ὁ may be considered as the Nominative of the Personal Pronoun οὗ.

The Relative also sometimes bears the same signification, as *ἧ δ' ὅς*. Plato, *And he said.*

VERBS PASSIVE.

1. Verbs of a Passive signification are followed by a Genitive governed by ὑπὸ, ἀπὸ, ἐκ, παρὰ, or πρὸς; as,

Ὁ νοῦς ὑπὸ οἴνου διαφθείρεται, Isoc. *The understanding is impaired by wine.*

Τέθνηκεν ὑφ' ὑμῶν, Xen. *He was killed by you.*

2. The Preposition is often understood; as, *ἠττάσθαι τῶν συμφορῶν*, Isoc.

Some Verbs, which in the Active are followed by the Genitive or Dative of the *person*, and the Accusative of the *thing*, are preceded in the Passive by the Nominative of the *person*; as, *οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι φυλακὴν*, Thuc. *They who were intrusted with the defence of the Athenians; or, they to whom the defence of the Athenians was intrusted.*

THE INFINITIVE.

1. The Infinitive Mood is used to express the *cause* or *end* of an action; as,

Τίς σφωὲ ξυνέηκε μάχεσθαι. Hom. *Who induced them to fight?*

2. The Pronoun Accusative, before the Infinitive, is frequently omitted ; as,

Ἐφη ζητεῖν (ἐαυτὸν und.) Plato, *He said that he was inquiring.*

The Infinitive Mood and the preceding Verb, generally, but not always, relate to the same person ; εἰ τις σοῦ λαβόμενος εἰς τὸ δεσμωτήριον ἐπάγοι, φάσκων ἀδικεῖν (σὲ und.) Plato.

3. The Infinitive is often preceded or followed by a Nominative ; as,

Σοφοκλῆς ἔφη, αὐτὸς μὲν οἷους δεῖ, ποιεῖν, Εὐριπίδης δὲ, οἷοί εἰσι, Arist. *Sophocles said, that he made men such as they ought to be ; Euripides, such as they are.*

Ἐφησε φίλος εἶναι, Plutarch, *He said that he was a friend.*

4. Instead of the Infinitive preceded by the Accusative, the Indicative preceded by ὅτι or ὡς is commonly used ; as,

Γινῶθι ὅτι ἐγὼ ἀληθῆ λέγω, Xen. *Know that I speak the truth.*

Λέγω ὡς ἐκεῖνος οὐ πολεμεῖ, Dem. *I say that he does not make war.*

Ὅτι and ὡς are really Pronouns : the former the Neuter of ὅστις, ἥτις ; the latter the same as ὅς, in an adverbial form. This will clearly explain the construction, γινῶθι ὅτι, ἐγὼ ἀληθῆ λέγω ; *know that I speak the truth.* Λέγω ὡς ἐκεῖνος οὐ πολεμεῖ, *I say that or thus, he does not make war.* It is not necessary that τις should be always joined with ὅς.

Sometimes ὅτι is added to strengthen the force of another Pronoun ; as, ἀλλ' οὖν ἐγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι, Aristoph.

The Greeks in narration frequently use the Present tense, when ὅτι introduces the words of the person, who is the subject of the narrative.

Ὅτι sometimes signifies *to the end that*. Here the full expression is διὰ ὅτι, *for that, for this*. The two words often coalesce, and become διότι.—Sometimes ὅτι signifies elliptically *what is the reason that* ; as, εἶποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων, Hom. Here the full expression is εἶποι τί ἐστίν αἴτιον ὅτι, *let him say what is the reason for this, Phæbus is so enraged ;* or διὰ ὅτι.—It is likewise frequently used for *because*, and is there too governed by διὰ, *for this reason*.

5. The Infinitive is used with or without a Preposition, in the sense of the Latin Gerunds and Supines ; as,

Ἐπιστάμενος πολεμίζειν, Hom. *Skilled in the art of war.*

Ἐν τῷ μαθεῖν, Soph. *In learning.*

Ἰκανὸς εἰπεῖν καὶ πράξαι, Lysias, *Qualified to speak and to act.*

Πιστοὺς πέμπει ἐπισκοπεῖν, Xen. *He sends trusty men to examine.*

Κάλλιστα ἰδεῖν, Xen. *Most beautiful to behold.*

6. The Infinitive of the Present, Aorists, and Future, preceded by the Verb μέλλω, expresses the Future ; as,

Μέλλω τεθνάναι, Plato, *I am to die.*

7. The Infinitive of some Verbs is preceded by ἔχω, in the sense of δύναμαι ; as,

Μηδὲν ἔχουσιν εἰπεῖν, Dem. *They have nothing to say.*

8. The Infinitive is often governed by another Verb in an Imperative sense, understood ; as,

Μὴ τε σύγ' ἀθανάτοισι μάχεσθαι, Hom. (ὄρα, beware, or θέλε, wish, und.) *Nor contend thou with the immortals.*

9. The Infinitive is sometimes put *absolutely*, without another Verb expressed ; as,

Ὡς ἀπλῶς εἰπεῖν, Dem. *To speak plainly.*

Δοκεῖν ἐμοί, Soph. *As it appears to me*.*

Μικροῦ δεῖν, Isoc. *Nearly.*

PARTICIPLES.

1. The Participle is often elegantly preceded by the Verbs εἰμι, γίνομαι, φαίνομαι, ὑπάρχω, ἔχω, κυρῶ ; as,

Χάρις χάριν ἐστὶν ἢ τίκτους' αἰεῖ, Soph. *A kindness always produces a kindness.*

* That is, κατὰ τὸ δοκεῖν ἐμοί, *secundum meam sententiam*. The Infinitive is sometimes understood, as ὀλίγου παρεδόθη, Lysias, (δεῖν und.) *συνελόντι*, Dem. (φράσαι und.)

Οὐκ ἐχθρὸς ὑπῆρχεν ὦν, Dem. *He was not an enemy.*

Τὸν λόγον σου θαυμάσας ἔχω, Plato, *I have admired your speech.*

Εἰμί is used as an auxiliary with participles, as τεθνηκότες εἰεν, Thuc.

The Participle is sometimes used alone, εἰμί being understood, as μήκων κάρη βάλεν, ἥτ' ἐνὶ κήπῳ βριθομένη, (ἔστ' und.) Hom. *A poppy bends the head, which in a garden is weighed down.* To this construction may be generally referred what is called the Nominative absolute. Thus φύλαξ ἐλέγχων φύλακα, Soph. (ἦν und.) *Sentinel was blaming sentinel.*

The Participle of εἰμι is often understood, as οἱ ἐν τέλει, (ὄντες und.) Thuc. *Those who are in power.*

2. With a Participle τυγχάνω signifies *by chance*; λαμβάνω, *privately* or *ignorantly*; φθάνω, *previously*; as,

Ἔφη τυχεῖν ἑὼν, Her. *He said that he chanced to be.*

Ἐλάβομεν διαφέροντες, Plato, *We were not aware that we differed.*

Φθάνω τοὺς φίλους εὐεργετῶν, Xen. *I anticipate my friends in conferring benefits.*

3. The Participle is used after δῆλος, φανερός, ἀφανής, &c. as Αὐτὸς τοῦτο ποιῶν φανερός ἦν, Arist. *He manifestly did this.*

4. The Participle is used instead of the Infinitive, after Verbs signifying *to persevere, to desist, to perceive, to show, or an affection of the mind*; as,

Τὴν εἰρήνην ἄγοντες διατελοῦσιν, Isoc. *They continue preserving peace.*

Θεὸν οὐ λήξω προστάτην ἔχων, Soph. *I shall not cease having God for my defender.*

Ἴσθι ἀφιγμένη, Aristoph. *Know that thou art come.*

Δείξω σοφὸς γεγώς, Eurip. *I shall show that I am wise.*

Μέμνησο ἀνθρῶπος ὦν, Simonides, *Remember that you are a man.*

Ὁ Θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς, Xen. *God is often delighted in making the little great, and the great little.*

Σύνοιδα is found with various cases.

This last expression must be referred to the force of attraction, which is particularly exerted on Participles.

ADVERBS.

1. Adverbs are followed by the Genitive, Dative, or Accusative : 1st, either because they are originally Nouns ; or, 2dly, because those cases are governed by a Preposition understood.

Examples of the former.

Πλὴν, *rejection*, πλὴν ἐμοῦ, Æschyl. *Excepting me* *.

Χάριν, *for the sake*, χάριν Ἑκτορος, Hom. *For the sake of Hector*.

Χωρὶς, *separation*, χωρὶς τῶν ἀνδρῶν, Her. *Without the men*.
Τοῦ Διὸς ἐνώπιον, Plut. *In the sight of God*.

Examples of the latter.

Ἄνευ ὀνομάτων, Plato, (ἀπὸ und.) *Without names*.

Ἀμα λαῶ, Hom. (σὺν und.) *With the people*.

Ναὶ μὰ τόδε σκῆπτρον, Hom. (ἐπὶ und.) *I swear by this sceptre* †.

The Preposition is sometimes expressed ; ἐκὰς ἀπ' ἐωϋτῶν, Her. ἅμα σὺν αὐτοῖς, Plut.

Ἴδε and ἰδοὺ *behold*, which are sometimes found with a Nominative, are really Verbs, and govern the Accusative ; as ἰδοὺ με, Eurip.

2. Adverbs, with the article prefixed, are sometimes used for Adjectives, as ἐν τῷ πρὶν χρόνῳ, Soph. *In the former time*. In the same manner they are used for Substantives, as οἱ πείλας, Soph. *The neighbours*.

3. Adverbs of *time* are sometimes changed into Adjectives ; as,

* Πλὴν sometimes assumes the nature of a disjunctive, and is followed by every case, according to the government of the Verb, with which it is connected.

† Μὰ generally *denies*, unless it is joined with ναὶ ; νῆ *affirms*, unless joined with a Negative.

Οὐ χρεὶ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα, Hom. *A man of counsel ought not to sleep the whole night.*

4. Adverbs of *quality* are elegantly joined with the Verbs
 ἔχω, πάσχω, ποίεω, φέρω, φῦμι, χράομαι, &c. as,
 Ἠδέως ἔχε πρὸς ἅπαντας, Isoc. *Be pleasant to all.*
 Εὖ πάσχειν, εὖ ποιεῖν, Dem. *To receive, to confer, benefits.*

5. Two or more *Negatives* strengthen the Negation ; as,
 Οὐκ ἔστιν οὐδὲν, Eurip. *There is nothing.*

Οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δεόντων, Dem. *Nothing that is necessary will ever be done.*

PREPOSITIONS.

govern the Genitive, Dative, or Accusative.

The principal relations of things were first expressed by cases ; the others, and that perhaps at a later period, were expressed by Prepositions. As the relations of things became more numerous, the number of Prepositions was necessarily increased ; and that great variety, which became expedient in modern times, being applied to the Greek language, has produced some confusion and difficulty. Twenty different meanings have been assigned to a Greek Preposition ; and the same Preposition has been made to bear the most opposite senses ; as *to* and *from*, *for* and *against*, *above* and *below*.

One primary natural sense, however, has been assigned to each Preposition ; and to that sense may be referred all the other significations, arising from analogical or figurative relations, easily flowing from it, and regulated by the case to which the Preposition is prefixed. The meaning, then, of the Preposition adapts itself to the use of the Case. Thus the primary and natural meaning of *ὑπὸ* is *under*. The Accusative is used after words signifying *motion* ; hence *ὑπὸ Ἰλίου ἤλθε*, Hom. *he came under the walls of Trōy.* The

Genitive implies *influence* or *origin*; hence ὑπὸ καύματος, Hes. *under the influence of heat*. The Dative expresses the *instrument* or *manner*: hence χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσα, Hom. *taken under, or by, our hands*. Before the Genitive and Dative it confines itself to a state of *rest*.

Μετὰ signifies *with*. Prefixed to the Genitive and Dative it is confined to that meaning. When with an Accusative it implies *motion*, it is succession of place or time, in close affinity or conjunction *with* its object: thus μετ' ἰχνία βαῖνε, Hom. *he went close with her steps*, i. e. after her steps.

Ἐπὶ signifies *upon*. With a Genitive it signifies *situation* upon; with a Dative, *close upon*; with an Accusative, *motion tending upon*, &c.

Thus simple and uniform are the uses to which the Prepositions are applied; yet Grammarians have not scrupled to give them the most discordant significations.

In the following view of the Prepositions the learner may trace the analogy of the different significations to the primitive meaning of each.

GENITIVE.

Ἀντὶ, *For*.

For: χάρις ἀντὶ χάριτος, Eurip. *favor for favor*.

Instead of: εἰρήνη ἀντὶ πολέμου, Dem. *peace instead of war*.

Ἀπὸ, *From*.

From: ἀπῆκε ἑωῦτόν ἀπὸ τοῦ πύργου, Her. *he threw himself from the tower*.

After: ἀπὸ τοῦ ὕπνου, Thuc. *after sleep*.

Ἐξ or ἐκ, *Out of*.

Out of: Αἶας ἐκ Σαλαμῖνος ἄγει νῆας, Hom. *Ajax brought ships out of Salamis*.

From: ἐκ θαλάσσης ἐς θάλασσαν, Her. *from sea to sea*.

After: ἐκ τῆς ναυμαχίας, Her. *after the naval fight*.

Πρὸ, *Before.*

Before : *πρὸ θυρῶν φαίνεται ἡμῖν*, Aristoph. *he appeared to us before the door.*

For : *πρὸ πατρίδος ἀποθνήσκειν*, Her. *to die for our country.*

DATIVE.

Ἐν, *In.*

In : *ἐν τῷ Θεῷ τὸ τέλος ἐστὶ*, Dem. *the end is in God.*

Σὺν, *With.*

With : *σὺν Θεῷ*, *with God.*

ACCUSATIVE.

Εἰς, or εἰς, *Into.*

Into : *εἰς ἄστυ καταβαίνειν*, Isoc. *to descend into a city.*

GENITIVE and ACCUSATIVE.

Διὰ, *Through.*

Through : G. *διὰ χειμῶνος*, Xen. *through the winter.*

A. *διὰ πόντον*, Pind. *through the sea.*

After : G. *διὰ μακροῦ χρόνου*, Æschyl. *after a long time.*

On account of : A. *διὰ σέ*, Soph. *on account of you.*

Κατὰ, *According to.*

Under : G. *δύναι κατὰ τῆς γῆς*, Plato, *to go under the earth.*

Through : G. *κατὰ στρατοῦ*, Her. *through the army.*

Against : G. *κατὰ τῆς πόλεως*, Æsch. *against the city.*

According to : A. *κατὰ λόγον ζῆν*, Arist. *to live according to reason.*

In : A. *ἐξέσθην κατὰ κλισμοῦς*, Hom. *they sat in seats.*

Ὑπὲρ, *Over.*

Above : G. *ὑπὲρ γῆς ἐστί*, Eurip. *is he above ground ?*

For : G. *θνήσκω ὑπὲρ σέθεν*, Eurip. *I die for you.*

Over : A. *ὑπὲρ τὸν δόμον*, Her. *over the house.*

Beyond : A. *δύναμις ὑπὲρ ἀνθρώπων*, *a power beyond that of man.*

DATIVE and ACCUSATIVE.

Ἀνὰ, *Through.*Upon: D. εὐδαι ἀνὰ σκάπτῳ Διὸς αἰετὸς, Pind. *the eagle sleeps upon the sceptre of Jove* *.Through; A. ἀνὰ ὄρη, Xen. *through mountains* †.

GENITIVE, DATIVE, and ACCUSATIVE.

Ἀμφὶ, *About.*On account of; G. πίδακος ἀμφὶ μάχῃσθον, Hom. *they fought on account of a spring.*About: G. ἀμφὶ πόλιος οἰκοῦσι, Her. *they dwell about the city.*Concerning: G. φάμεν ἀμφὶ δαιμόνων καλὰ, Pind. *to speak well concerning the gods.*About: D. ἀμφὶ σώματι, Æschyl. *about the body.*On account of: D. ἀμφὶ γυναικὶ πάσχειν, Hom. *To suffer on account of a woman.*About: A. ἀμφὶ Τροίαν, Soph. *about Troy.*Ἐπὶ, *Upon.*Upon: G. ἐπὶ θρόνου ἐκαθέζετο, Xen. *he was sitting upon a throne.*On account of: D. οὐκ ἔστι σοφοῦ ἐπὶ τοῖς προγόνοις μέγα φρονῆσαι, Isoc. *it is not the part of a wise man to think highly of himself on account of his ancestors.*Upon: D. ἐφ' ἵππῳ, Xen. *upon a horse.*Near: D. ἐπὶ στόματι τοῦ ποταμοῦ, Thuc. *near the mouth of the river.*To: A. ἔρχεσθ' ἐπὶ δεῖπνον, Hom. *go to dinner.*On: A. ἐπὶ γαίαν, Hesiod, *on earth.*

* A Dative after ἀνὰ is used by the Poets. The construction may be, ἀνὰ ἐν σκάπτῳ, *up on the sceptre.*

† Ἀνα signifies motion upward, κατὰ motion downward. So their corresponding Adverbs ἄνω and κάτω signify *upwards* and *downwards*. — Ἀνὰ is sometimes used adverbially in a distributive sense. Thus ὕδατος ἀνὰ εἴκοσι μέτρα, Hom. *Twenty measures of water to one (of wine).*

Μετὰ, *With.*

With: G. μετὰ τέχνης, Isoc. *with art.*

Among: D. αὐτὸς μετὰ πρώτοις πονεῖτο, Hom. *he laboured among the foremost* *.

To: A. Ζεὺς ἔβη μετὰ δαῖτα, Hom. *Jupiter went to a feast.*

After: A. οἱ νόμοι μετὰ τὸν Θεὸν σώζουσι τὴν πόλιν, Dem. *the laws, after God, preserve the state.*

Παρὰ, *Near.*

From: G. οὐ παρὰ φιλαργύρου χάριν δεῖ ἐπιζητεῖν, Plut. *we must not seek a favour from a miser.*

At: D. παρ' ὄχθαις, Anacr. *at the banks.*

Near: A. βῆ παρὰ θῖνα θαλάσσης, Hom. *he went near the sea shore.*

To: A. παρὰ σὲ ἔρχομαι, Xen. *I come to you.*

Above: A. παρὰ τὰ ἄλλα ζῶα, Xen. *above the other animals.*

Against: A. παρὰ φύσιν, Eurip. *against nature.*

Περὶ, *About.*

About: G. τί περὶ ψυχῆς ἐλέγομεν, Plato, *what did we say about the soul?*

For: ἀμύνεσθαι περὶ πάτρης, Hom. *to fight for our country.*

About: D. θώρακα περὶ τοῖς στέροισι, Xen. *a breast-plate.*

About: A. φυλακὴ περὶ τὸ σῶμα, Xen. *a guard about body.*

Πρὸς, *Towards.*

By: G. πρὸς τῶν Θεῶν, Xen. *by the gods.*

For: G. πρὸς σοῦ, οὐδ' ἑμοῦ φράσω, Soph. *I will speak for you, not for myself.*

From: G. χρεστοῦ πρὸς ἀνδρὸς μηδὲν ὑπονόει κακόν, Epict. *from a good man expect nothing bad.*

Towards: D. πρὸς τῷ τέλει τοῦ βίου, Æsch. *towards the end of life.*

To: A. ἃ δ' ἂν μάθῃ παῖς, ταῦτα σώσασθαι φιλεῖ πρὸς γῆρας, Eurip. *what we learn in youth, we commonly preserve to old age.*

Against: A. πρὸς κέντρα μὴ λάκτιζε. Eurip. *do not kick against the pricks.*

* It is found with a Dative in poetry only.

ὑπὸ, *Under*.

Under: G. ὑπὸ νόσου ἀποθαινεῖν, Her. *to die under a disease*.

By: G. ὑπὸ χρέστων ἄγομαι, Aristoph. *I am harassed by my creditors*.

Under: D. ὑφ' ἡλίου, Eurip. *under the sun*.

Under: A. ἀπαγαγὼν ὑπὸ φοίνικας, Xen. *leading under palm-trees*.

CONJUNCTIONS AND ADVERBIAL CONJUNCTIONS

which govern the

INDICATIVE.

Ἄθῃ, εἴθῃ*, *I wish, before the*

Past Tenses.

Ἀντίκα, *as soon as*.

Ἄχρι & μέχρι, *as far as*.

Ἐπει,

Ἐπείπερ,

Ἐπεὶτοι,

} *after*.

Ἰνα, *where*.

Ἰνα, *that*, Imp. Fut. Aor.

Καίπερ, *although*.

Μέσφα, *until*.

Μὴ, *lest*, Past.

Ὅπου, *when*.

Ὅφρα, *whilst*, Past.

OPTATIVE.

Ἄθῃ, εἴθῃ, *I wish, Pres. and*

Fut.

Interrogative Particles, with

ἄν.

Ἰνα,

Ὅφρα,

} *that*, Past.

Πῶς ἄν, *how*.

SUBJUNCTIVE.

Ἄν, εἰάν, ἤν, *if*.

Εἴπερ, *although*.

Ἐπὺν, ἐπειδὺν, *since*.

Ἔως ἄν, *until*.

Ἰνα,

Ὅφρα, } *that*, Pr. and Fut.

* Ἀθῃ, εἴθῃ, and other Particles, are sometimes joined with the Imperfect and 2d Aorist of εἰμί, as αἴθ' ὅφρ' ἐλεες ἄγονός τ' εἶμεναι, Hom.

Κἄν, <i>although.</i>	| Ὅφρα, <i>whilst, Pr.</i>
Ὅπως ἂν, <i>that.</i>	Πρὶν ἂν, <i>before.</i>
Ὅταν, <i>when.</i>	Ὡς ἂν, <i>that.</i>

INFINITIVE and OPTATIVE.

Ὅτι, <i>that.</i>	Ὅπως, <i>how, that.</i>
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INDICATIVE, OPTATIVE, and SUBJUNCTIVE.

Ἀχρεῖ, μέχρι, <i>until.</i>	Ὅποτε, } <i>when.</i>
Εἰ, <i>if.</i>	Ὅπότεαν, }
Μὴ, <i>forbidding.</i>	| Ὅτε, }
Μήπως, <i>lest.</i>	|

Εἰ is used by the Dramatic Poets with the Indicative and Optative only. By Homer it is used with the Subjunctive also, joined to ἂν or κε.—When εἰ is used with an Imperative, or an Aorist Indicative, the Verb in the corresponding clause, preceding or following, is put in the Indicative with ἂν; as, εἰ μὴ τότε ἔπόνουν, νῦν ἂν οὐκ εὐφραϊνόμεν, Aristoph.

Μὴ, *forbidding*, with the *Present*, governs the Imperative; with the *Future* the Indicative; with the *Aorist*, when it refers to the Past, the Optative,—when it refers to the Future, the Subjunctive.

INDICATIVE, OPTATIVE, SUBJUNCTIVE, and INFINITIVE.

Ἄν, κε, <i>Potential.</i>	| Πρὶν, <i>before.</i>
Ἐως, <i>as long as.</i>	| Ὡς, <i>that.</i>
Μήποτε, <i>lest.</i>	|

Ἄν used in prose, and κε and κεῖν in verse, give a *Potential* sense to the Verb. Thus in the Imperative εἶχον signifies *I had*; εἶχον ἂν, *I would have*. In the 2d Aorist εἶπον means *I said*; εἶπον ἂν, *I would have said*.

The Present Optative with ἂν is often used by tragic writers in the sense of a Future Indicative; thus μένοιμ' ἂν, Soph. *I will stay*.

Ἄν frequently signifies *soever*; as, ἅπανθ' ὅσ' ἂν λέγω,

Aristoph. *whatsoever words I may speak* : ὅτι κεν κατανεύσω,
 Hom. *whatever I may nod*. — Ἄν in this case follows the
 Noun or Particle, and precedes the Verb.

Ἄν is sometimes understood, as ἦλθον ἐγώ, Theocr. i. e.
 ἄν, *I would have come*.

INDICATIVE, OPTATIVE, and INFINITIVE.

Ἐπειὴ,	} <i>since</i>.	| Ὡστε, <i>so that</i> .
Ἐπειδὴ,		|

These have ἄν expressed or understood, with the Opta-
 tive : ὥστε is also found with the Imperative.

OPTATIVE and SUBJUNCTIVE.

Ἐπειὰν, <i>after</i> .	Μὴ, <i>lest</i> .
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CONJUNCTIONS *Postpositive* are γὰρ, μὲν, δὲ, τε, τοίνυν.

These are *Prepositive* and *Postpositive*,—ἄν, ἄρα, δὴ, ἵνα.

The rest are *Prepositive*.

These are called *Expletive*, which are not easily trans-
 lated into other languages, but have a peculiar expression,
 the loss of which would be discovered by a critical judge of
 the niceties of Greek composition : — ἄρ, ἄρα, αὖ, γε, δὴ,
 δῆτα, δὴν, κε, κεν, μὴν, νυ, περ, που, πω, ῥα, and some others
 used by the Poets.

CORRESPONDING PARTICLES.

Ἐπειδὴν, <i>when</i> , — <i>τηνικαῦτα</i> , <i>then</i>.	| Ἥμὲν, <i>when</i> , — ἡδὲ, <i>then</i> .
Ἡ, <i>as far</i> , — <i>ταύτῃ</i> , <i>so far</i>.	| Ἥμος, <i>when</i> , — <i>τῆμος</i> , <i>then</i> .
Ἥμαι, <i>when</i> , — <i>τότε</i> , <i>then</i>.	| Ἡνίκα, <i>when</i> , — <i>τηνίκα</i> , <i>then</i> .
	| Ἰσον, <i>just</i> , — <i>καὶ</i> , <i>as</i> .

Καθάπερ, *as*,—οὕτω, *so*.

Μέν, *indeed*,—δέ, *but*.

Μέν, *both*,—δέ, *and*.

Ὅμοιον, *like*,—ὥστε, *as*.

Ὅμοίως, *like*,—ὥσπερ, *as*.

Ὅπου, *where*,—ἐκεῖ, *there*.

Ὅσσοι, *as often*,—τόσσοι, *so often*.

Οὔ, *where*,—ἐκεῖ, *there*.

Πάρος, *before*,—πρὶν, *that*.

Πρὶν, *before*,—ἤ, *that*.

Πρὶν, *before*,—πρὶν, *that*.

Πρότερον, *before*,—πρὶν, *that*.

Τότε, *then*,—ὅτε, *when*.

Τότε, *then*,—ὅταν, *when*.

Τότε, *then*,—ἐπειδὴ, *when*.

Τότε, *then*,—ἤνιχα, *when*.

Ὡς, *as*,—οὕτω, *so*.

Ὡς, *as*,—ὡσαύτως, *thus*.

Ὡσεὶ, *as*,—οὕτω, *so*.

Ὅπου, *where*,—ἐνταυθα, *there*.

Ὅπου, *where*,—ἐνθα, *there*.

Οὕτως, *so*,—ὥς, *as*.

Ὡσπερ, *as*,—οὕτω, *so*.

Ὡσπερ, *as*,—καὶ, *so*.

Ὡσπερ, *as*,—ὡσαύτως, *thus*.

Some of these may be inverted thus :

ὅτε—τότε ;

ὥς—οὕτως ; &c.

One of the Corresponding Particles is frequently omitted, as οὐδὲν ἐν τῷ βιβλίῳ τὰ χεῖστα γηθράσκει ὡς ἡ χάρις, *Socrates* *.

* See Appendices IV, V, VI, and VII, for Accents, Prosody, Poetry, and Dialects.

APPENDIX. No. I.

THE DIGAMMA.

The form of this character was at first a Gamma reversed, then a Gamma : afterwards it assumed the shape of a double Gamma, F, whence it derives its name. Hence it has sometimes been written Γ, as Γάβροι for Fάβροι. The Emperor Claudian ordered that it should be written ♁, or F reversed. It has frequently been expressed by B, and sometimes by K, M, Π, P, Φ, X.

It cannot be ascertained with precision what was the pronunciation of the Digamma, which underwent some changes. In its origin it was probably a soft guttural sound, like the German *g* final in *wenig*. Such is the present Greek pronunciation of the Gamma.

From a guttural the transition was natural to the sound of our *W*. In this state it passed into Italy, under the form of *V*, and retained this pronunciation during the rougher periods of the Latin language.

The German *g*, commonly expressed by *gh* in the English language, has shared in South Britain the fate which the Digamma experienced in many parts of Greece, and is disused. The few instances in which it is sounded follow the principle of the Digamma F, as *cough*, *enough*, *laugh*, *rough*, *tough*, *trough*.

The frequent recurrence of this sound produced an effect so harsh and inelegant, that in the most polished states of Greece it was changed into an aspirate, and in the Æolic and Latin dialects it was softened into F or V, and became the Digamma. The Lacedæmonian dialect, a branch of the Æolic, always pronounced, and generally

wrote, the Digamma like B, a letter which in modern Greece has the sound of V.

It is probable that the Digamma final, or before a consonant, was pronounced like our F, and before a vowel like our V.

The old Dialects of Greece admitted few or no Aspirates. The Digamma was calculated to prevent the hiatus which the concurrence of vowels would produce.

The Digamma, however, was not *interposed* between two vowels to avoid a *hiatus*, but it was a regular constituent letter of the word, omitted in a later age for the sake of smoothness.

Aspirates were afterwards introduced into all the Dialects except the Æolic, which adhered to the Digamma. Hence it has preserved the name of the Æolic. It has also been called the Homeric Digamma, because that great Poet adopted the original forms of the Æolic and Ionic Dialects, which threw a majestic air of antiquity on his poetry. Homer did not, however, adopt arbitrarily the different Dialects. His was the pure appropriate diction of verse, the classical language of ancient Greece. The use of the Digamma having been insensibly abolished by the introduction of Aspirates, the transcribers of the works of Homer neglected to mark it : and the absence of the Digamma made him inharmonious and defective. The restoration of the Digamma has at length vindicated the Poet, and displayed the harmonious beauties of his original versification.

APPENDIX, No. II.

PRIMITIVES.

In the opinion of some philologists the original form of Verbs consists of two letters, the former denoting the Action, the latter the Person : and from these elements spreading out into many vowels and consonants significantly combined, was formed that copious variety of words, which distinguishes the Greek language.

The five simplest combinations are $\alpha\omega$, $\epsilon\omega$, $\iota\omega$, $\omicron\omega$, and $\upsilon\omega$. Of these the former letter will be found to indicate some of the principal functions of nature. The last letter denotes the Person, and is changed into other letters to signify the different Persons, Numbers, Tenses, and Moods. The first Person of the Active has the force, and the abbreviated form, of $\epsilon\gamma\omega$; that of the Passive, of $\mu\acute{\epsilon}$. The most simple change of the former into the latter formed the Middle Voice. Thus $\epsilon\omega$, *I produce, I send* into existence ; $\epsilon\epsilon\mu\iota$, or $\epsilon\iota\mu\iota$, *I produce myself, I send myself* into existence ; or simply, *I exist, I am*. From the same principle the origin of the Passive Voice may be deduced.

$\alpha\omega$, signifies to *breathe, to flow*.

$\epsilon\omega$, to *produce, to clothe*.

$\iota\omega$, to *send*.

$\omicron\omega$, to *bear*.

$\upsilon\omega$, to *pour, to rain*.

After these *Duads*, the next combination consisted of *Triads*, formed by a Vowel inserted, or a Consonant prefixed or inserted.

1. A Vowel inserted : *αὔω*, to *breathe* ; *ἰάω*, to *permit* ; *ἰάω*, to *send* ; *οἶω*, to *bear*, to *think*.

2. A Consonant prefixed : *ζάω*, to *live* ; *δέω*, to *bind* ; *κίω*, to *go* ; *πώω*, to *drink* ; *φύω*, to *produce*.

3. A Consonant inserted : *ἄγω*, to *drive*, to *lead* ; *ἔδω*, to *eat* ; *ἵκω*, to *come* ; *ὄρω*, to *excite* ; *ῥέω*, to *flow*.

From these original combinations the formation of Verbs and their derivatives will be easily deduced. Thus from *ἄγω* are formed *ἄγαν*, *ἀγάλλω*, *ἀγέλη*, *ἀγείρω*, *ἀγορὰ*, *ἄγρᾱ*, *ἀγυιὰ*, &c. From *βάω* are formed *βαίζω*, *βάθος*, *βαίνω*, *βαιὸς*, *βάλλω*, &c. From *δέω* come *δέος*, *δεῖδω*, *δειλὸς*, *δέμω*, *δεσμὸς*, *δισπότης*, *δεύω*, *δέχομαι*, *δοῦλος*, &c.

APPENDIX, No. III.

LIST OF IRREGULAR AND DEFECTIVE
VERBS.

Of the following Verbs, those which are used only in the Present and Imperfect, are found in the first column. The second contains the obsolete roots, followed by the Tenses, which are formed from them.

A.

ἄγαμαι,	ἀγάζω,	ἀγάσομαι, ἡγασάμην, ἡγασμαι, ἡγάσθην.
ἄγνύω,	} ἄγω,	ἄζω, ἥξα, ἥχα, ἥγον.
ἄγνυμι,		ἔαξα, ἔαχα, ἔαγον, ἔαγην, ἔαγα.
ἄγω,	} ἀγάγω,	ἡγαγον, ἡγαγόμεν.
ἄζω,		
ἥχα,		
ἄδω,	} ἀδέω,	ἀδήσω, ἤδηκα, ἤδον & ἔαδον, ἔαδα.
Ἀνδάνω,		

Verbs in αζω, *frequentatives*, as τροχάζω, *to run often*.

Verbs in αθω, *derivatives* (from other verbs), as διωκάθω, from διώκω.

Verbs in αιω, *derivatives*, as κεραίω, from κεραίω.

Verbs of these three classes, and others in this list of the same form, have generally the Present and Imperfect only.

Αἰρέω,		
αἰρήσω,	λω,	εἶλον, εἰλόμην, ἐλῶ, ἐλοῦμαι, εἰλάμην.
ἤρηκα,		
Αἰσθάνομαι,	αἰσθέω,	αἰσθήσομαι, ἥσθημαι, ἡσθόμην.

Ἀλδαινῶ,	}	ἄλδῆῶ,	ἄλδησω, ἤλδηκα.
Ἀλδήσκῳ,			
Ἀλέξῳ,	{	ἄλέκῳ,	ἄλεξάμην, ἤλακόν.
		ἄλεξέῳ,	ἄλεξήσω.
Ἀλέομαι,		ἄλεῦῳ,	ἤλευσα, ἤλευάμην and ἤλεάμην by Syncope.
Ἀλινδέῳ,		ἄλίῳ,	ἄλίσῳ, ἤλικα.
Ἀλίσκῳ,	{	ἄλώῳ,	ἄλώ-σω, σομαι, ἤλωσα, ἤλωκα & εἰάλωκα, ἤλωμαι, ἤλων & εἰάλων.
Ἀλφαίνῳ,		ἄλφῆῳ,	ἄλφῆσω.
Ἀμαρτάνῳ,		ἀμαρτέῳ,	ἀμαρτή-σω, σομαι, ἡμάρτη-σα, κα, μαι, ἡμαρτον, Poet. ἡμδροτον.
Ἀνώῳ,	{	ἄνωγέῳ,	Imp. ἡνώγουν, ἄνωγήσω.
ἄνώξῳ,		ἄνώγημι,	Imper. ἄνώγηθι, ἄνωχθι.
ἡνώγα & ἄνωγα,			
Ἀπεχθάνομαι,		ἀπεχθέῳ,	ἀπεχθήσομαι, ἀπήχθημαι, ἀπηχθόμην.
Ἀρέσκῳ,	{	ἄρέῳ,	ἄρέ-σω, σομαι, ἤρεσα, ἤρεσάμην, ἤρεσμαι, ἡρέσθην.
Ἄρῳ,			
Αὐξάνῳ,	{	αὐξέῳ,	αὐξή-σω, σομαι, ἡύξη-σα, μαι, ἡύξηθην.
Αὖξῳ,			
Ἀέξῳ,			
Ἀχθομαι,		ἄχθέῳ,	ἄχθέσομαι, ἡχθέσθην, ἀχθεσθήσομαι.

Verbs in *αιω*, frequentatives, as *ικτάω*, to come frequently.

Verbs in *ιαω*, signifying desire, as *μαθητιάω*, to desire to learn.

Verbs in *αω*, signifying imitation, as *χιάω*, to be white as snow.

B.

Βαίνῳ,	{	βάῳ,	βήσομαι, ἔβησα, ἐβησάμην, βέβη-κα, μαι, βέβηκα, 2d Fut. βέομαι.
		βιβῶῳ,	Part. Pres. βιβῶν.
		βίβημι,	2 A. ἔβην, Subj. βείω, Part. Pr. βιβάς.
Βάλλῳ,	{	βλέῳ,	βλήτω, βέβλη-κα, μαι, ἐβλήθην, βληθήσομαι.
βαλῶ,		βαλλέῳ,	βαλλήσω.
ἔβαλον,		βλήμι,	ἔβην 2d Aor. Opt. M. 2d Pers. βλεῖο.
		βολέῳ,	βέβηλα.
Βιώσκῳ,	{	βιῶῳ,	βιώσομαι, βεβίω-κα, μαι, ἔβιον.
		βίωμι,	ἔβίων.

Βλαστάνω,	βλαστέω,	βλαστήσω, βεβλάστηκα, ἔβλαστον.
Βόσκω,	{ βοσκέω,	βοσκή-σω, σομαι, βεβόσκηκα.
	{ βώω,	βώσω, βέβωκα.
Βούλομαι,	βουλέω,	βουλήσομαι, βεβούλημαι, ἐβουλήθην.
Βρώσκω,	{ βρώω,	βρώσω, βέβρωκα.
Βιβρώσκω,	{ βρῶμι,	ἔβρων.
	{ βεβρώθω,	βεβρώθοιμι.

Verbs in βω, preceded by a consonant, as φέρω.

Γ.

Γάμω,	{	γαμέω,	γαμήσω, γαμέσομαι, ἔγαμησα, γεγάμηκα, μαι, ἔγαμήθην.
ἔγημα,			
εγημάμην,			
Γηράσκω,	{	γηράω,	γηράσομαι, ἔγηρασα, γεγήρακα.
	{	γήρημι,	Pr. Inf. γηράναι, Part, γηράς.
Γίγνομαι,	{	γενέω,	γενήσομαι, ἔγενησάμην, γεγένημαι, ἔγενήθην, ἔγενόμην, γέγονα.
Γίνομαι,	{	γείνω,	γείνομαι, ἔγεινάμην.
	{	γάω,	γέγαα.
Γιγνώσκω,	{	γνώω,	γνώ-σω, σομαι, ἔγνω-κα, σμαι, ἐγνώσθην, γνωσθήσομαι.
Γινώσκω,		γνώμι,	ἔγνων.

Δ.

Δαίω,	{	δαέω,	δάη-σω, σομαι, δεδάηκα and δέδαα, δεδάημαι, ἔδάν. (δέδνα, 2 Aor. M. Subj. δάηται, to burn.)
to learn.			
Δαίω,	{	δάζω,	δά-σω, σομαι, ἔδασα, ἔδασάμην, δέδακα, σμαι.
to divide.			
Δάκνω,		δήκω,	δή-ξω, ξομαι, ἔδηξα, δέδηχα, γμαι. ἔδήχθην, ἔδακον.
Δαρθάνω,		δαρθέω,	δαρθήσομαι, δεδάρθηκα, ἐδάρθην, ἐδάρθον and ἔδαρθον.
Δείδω,	{	δείδιμι,	Imper. δέδιθι and δείδιθι.
δείσω,		δίω,	ἔδιον, δέδια.
δέδεικα,			
Δίομαι,		δέεω,	δεήσομαι, δεδέημαι, ἐδεήθην, δεηθήσομαι.

Διδάσκω,	}	διδασκέω, διδασκήσω.	
διδάξω,			
δεδίδαχα,			
Διδράσκω,	}	δράω,	δρά-σω, σομαι, ἔδρασα, δέδρακα.
διδράξω,		δρημι,	ἔδρην and ἔδραν.
Δοκέω,	}	δόκω, δόξω, ἔδοξα, δέδο-κα, γμαι & κημαι. δοάσομαι, ἔδοασάμην, Syn. ἔδοάμην.	
Poet. δοκήσω,			
δεδόκηκα,			
Δύνamai,	}	δυνάω,	δυνήσομαι, ἐδυνησάμην, δεδύνημαι, ἐδυνήθην.
		δυνάζω,	ἐδυνάσθην.
Δύνω,	}	δύω,	δύ-σω, σομαι, δέδυ-κα, σμαι.
		δύμι,	ἔδυν.

Verbs in *δω* preceded by a consonant, as *κυλίνδω*.

E.

Ἐγείρω,	ἔγρω,	ἡγρόμην, ἡγρήγορα.
Ἐδω,	}	ἔδῃω, ἔδῃκα, ἔδῃσθην, ἔδῃδα. ἔδῳ, ἔδοκα & ἔδῃδοκα, ἔδῃδομαι.
ἔσω,		
ἔκα,		

Verbs in *εθω*, derivatives, as *φλεγέθω*, from *φλέγω*.

Ἐῖδω,	}	εἰδήσω, εἰδή-σα, κα, Plup. ἤδειν. Pr. Opt. εἰδείην, Inf, εἰδέναι.	
εἶσω,			
εἶδον, ἴδον,			
οἶδα,			

Verbs in *εινω*, poetical, as *ἐρεείνω*.

Εἶρω,	}	εἰρέω, εἰρήσομαι. ἐρέω, ἐρήσομαι, εἶρη-κα, μαι, εἶρέθην.	
ἔρω,			
ἔρομαι,			

Verbs in *ειω*, signifying *design*, formed from Futures, as *ὀψείω*, to design to see, from *ὀπτω*, F. *ὀψω*.

Ἐλαύνω,	ἐλάω,	ἐλάσω, ἤλασα, ἤλασάμην, ἤλακα & ἡλήλακα, ἐλήλακα, ἤλαμαι, ἡλήλαμαι & ἤλασμαι, ἡλάθην & ἡλάσθην.
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The origin of the Verb is *ἔλω*. Hence three forms are derived; the Bæotic, *ἐλάω*; the Æolic, *ἐλαύω*; and the Doric, *ἐλαύνω*.

Ἐρρέω,	ἐρρέω,	ἐρρήσω, ἡρρήσα.
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Ἐρυθραίνω,	{ ἔρυθρέω,	ἐρυθρήσω.
	{ ἔρυθθω,	ἐρύσω.
Ἐρχομαι,	ἐλεύθω,	ἐλεύσομαι, ἤλεύσα, ἤλυθον, Syn. ἤλθον. Perf. M. ἤλυθα & ἐλήλυθα.
Ἐσθώ,	{ ἔδω.	
Ἐσθίω,		
Εὐδω,	εὐδέω,	εὐδήσω.
Εὐρίσκω,	εὐρέω,	εὐρήσω, εὐρησάμην, εὔρη-κα, μαι, εὐρέ- θην, εὐρεθήσομαι, εὔρον, εὐρόμην.
Ἐχω,	{ σχέω,	σχή-σω, σομαι, ἔσχη-κά, μαι, ἐσχέθην,
ἔξω,		σχεθήσομαι, ἔσχον, ἐσχόμην.
Ἐψω,	{ σχήμι,	2d A. Imp. ὄχες.
	{ ἐψέω,	ἐψήσω, ἐψήσομαι.

Z.

Ζάω,	{ ζῆμι,	ἔζην, ζῆθι & ζῆ.
Ζήσω,		
Ζωννύω,	{ ζώω,	ζώσω, ἔζωσα, ἐζωσάμην, ἔζω-κα, σμαι,
Ζώννυμι,		ἐζώσθην.

Θ.

Θέλω,	Θελέω,	Θελήσω, ἐθέλησα, τεθέληκα.
Θηγάνω,	Θήγω,	Θήξω, ἔθηξα, ἔθηξάμην, τέθη-χα, γμαι.
Θιγγάνω,	Θίγω,	Θί-ξω, ξομαι, ἔθιγον.
	Θνάω,	τέθνηκα, τέθναα, τέθνεκα & τέθνεα, τεθνε-ως, (ῶσα gen. ῶτος.)
Θνήσκω,	{ Θήνω,	ἔθανον, 2 F. M. θανοῦμαι.
Θνήξω,		τεθνή-ξω, ομαι.
		τέθνημι,
		Pr. Imper. τίθναθι, Opt. τεθναίην, Inf. τιθνάναι, Part. τεθνάς, 8. A. ἔθνην.
Θορνύω,	{ Θορέω,	Θορήσω, ἔθορον, θοροῦμαι.
Θόρνυμι,		
Θρώσκω,		

I.

Ἰδρύνω,	ιδρύω,	ιδρύσω, ἴδρυσα, ιδρυσάμην, ἴδρυ-κα, μαι, ιδρύσθην & ιδρύνθην.
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ἰζάνω,	{ ἰζάω,	ἰζήσω, ἰζήσα.
	{ ἰζω,	ἴσω, ἴσα.

Verbs in ἰζω, derivatives from Verbs, as πολεμίζω from πολεμέω.

ἰθύνω,	ἰθύω,	ἰθύσω, ἴθυσα.
ἰκνέομαι,	{ ἴκω,	ἴξομαι, ἰξάμην, ἴγμαι, ἰκόμην.
	{ ἴξω,	ἴξον.
ἰλάσκομαι,	{ ἰλάω,	ἰλάσομαι, ἰλασάμην, ἰληκα, ἰλάσθην,
ἰλάξομαι,	{ ἴλημι,	ἴλασθήσομαι.
ἴπτημι,		ἴλαθι, Pr. M. ἴλαμαι.
ἐπτῆν,	{ πτέω,	πτήσω, πέσθηκα, πέπταμαι.

K.

καίω,	{ κήω,	ἔκηα & ἔκεια, ἐκῆάμην & ἐκειάμην, ἔκαον, ἐκάην.
καύσω,		
κέκαυκα,	{ κεράω,	κεράσω, ἐκέρασα, ἐκερασάμην, κεκέρασμαι, ἐκεράσθην, κερασθήσομαι.
Κεραννύω,		
Κεράννυμι,		
Κίρνημι,		
Κερδαίνω,	{ κερδέω,	κερδή-σω, σομαι, ἐκέρδησα, κεκέρδηκα.
κερδανῶ,		
κεκέρδακα,		
Κιχάνω,	{ κιχέω,	κιχήσομαι, ἐκίχησα, ἐκιχασάμην, ἐκίχον.
Κίχημι,		
Κλάζω,	{ κλήγω,	Perf. M. κέκληγα.
κλάγξω,		
κέκλαγχα,		
Κλαίω,	{ κλαίέω,	κλαιήσω.
κλαύσω,		
κέκλαυκα,		
Κλύω,	κλῦμι,	Imper. κλῦθι & κέκλυθι.
Κορεννύω,	{ κορέω,	κορέσω, ἐκόρεσα, ἐκορεσάμην, κεκόρηκα, μαι, ἐκορέσθην.
Κορέννυμι,		
Κρεμαννύω,	{ κρεμάω,	κρεμάσω, κρεμήσομαι, ἐκρέμασα, ἐκρεμασάμην, ἐκρεμάσθην.
Κρέμάννυμι,		
	{ κρέμημι,	κρέμαμαι.
Κτείνω,	{ κτῆμι.	ἔκτην, 2 A. M. ἐκτάμην, Inf. κτᾶσθαι, Part. κτάμενος.
κτενῶ,		
ἐκτακα & ἐκτόνηκα,		

Κυλίνδω,	{ κυλίω,	κυλίσω, ἐκύλισα, ἐκυλίσθην.
	{ κυλινδέω,	κυλινδήσω.
Κυνέω,	{ κύω,	κύσω, ἔκυσσα & ἔκυσσα.
κυνήσω,		

Λ.

Λαγχάνω,	{ λήχω,	λή-ξω, ξομαι, λέληχα, Att. εἴλη-χα, γμαι, ἔλαχον, Perf. M. λέλογχα.
	{ λήσω,	λήφομαι, λέληφα, Att. εἴληφα, λέλημαι, & εἴλημαι, ἐλήφθην & εἰλήφθην, ληφθήσομαι, ἔλαβον, ἐλαβόμην.
Λαμβάνω,	{ λαβέω,	λελάβονκα.
	{ λάμβω,	λάμφομαι, ἐλαμφάμην, λέλαμμαι, ἐλάμφθην.
Λανθάνω,	λήθω,	Imp. ἔληθον, λή-σω, σομαι, λέλησμαι & λέλασμαι, ἐλήσθην, ἔλαθον, ἐλαθόμην, λέληθα.

Μ.

Μανθάνω,	μαθέω,	μαθήσομαι, ἐμαθησάμην, μεμάθηκα, ἔμαθον.
Μάρπτω,	μάπτω,	ἔμαπον, μαπέειν, μεμάποειν.
Μάχομαι,	μαχέω,	μαχήσομαι & μαχέσομαι, ἐμαχεσάμην & ἐμαχησάμην, μεμάχημάι, 2 F. μαχοῦμαι.
Μέλλω,	μελλέω,	μελλήσω, ἐμέλλησα.
Μέλω,	μελέω,	μελήσω, ἐμελησάμην, μεμέλη-χα, μαι & μέμβλημαι, ἐμελήθην, ἔμελον, μέμνηλα.
Μιγνύω,	{ μίγω,	μί-ξω, ξομαι, ἔμιξα, μέμι-χα, γμαι, μεμίξομαι, ἐμίχθην, 2 A. P. ἐμίγην, μιγήσομαι.
Μίγνυμι,		
Μιμνήσκω,	μνάω,	μνή-σω, σομαι, ἔμνησα, ἐμνησάμην, μέμνημαι, μεμνήσομαι, ἐμνήσθην, μνησθήσομαι.
Μίμνω,	μενέω,	μεμένηκα.
Μοργνύω,	{ μόργω,	μόρξω, ἐμορξάμην.
Μόργνυμι,		
Ὀμόργνυμι,		

Μύκω,	}	μυκάω, μυκίσω.
μέμυκα,		
ἔμυκον,		

N.

Ναίω,	νάω,	νάσομαι, ἔνασα, ἐνασάμην, ἐνάσθην.
Verbs in ναω,	}	derivatives, as περνάω, from περάω.
..... νεω,		

O.

Ὀδάξω,	ὀδαξέω,	ὀδαξήσω.
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Ὀζω,	}	ὀζέω, ὀζέσω & ὀζήσω, ὠζεσα.
ὀσω,		
Perf. M. ὠδα,		

Ὀδωδα has the sense of the Present.

Οἰδαίνω,	}	οἰδέω, οἰδήσω, ὥδη-σα, κα.
Οἰδάνω,		
Οἰδίσκω,		

Οἶομαι,	}	οἶέω, οἶήσομαι, ὥημαι, ὥμην, ὥθήην.
Οἶμαι,		

Οἶχομαι,	}	οἶχέω, οἶχήσομαι, ὥχη-κα, μαι. ὥχωκα.
2 A. ὠχόμην,		

Ὀλισθαίνω,	}	ὀλισθέω, ὠλίσθη-σα, κα, ὠλισθον, ὠλίσθην.
Ὀλισθάνω,		

Ὀλλύω,	}	ὀλέω, ὀλέσω, ὠλεσα, ὠλε-κα, μαι, & ὀλώλεκα, ὠλέσθην, ὠλον, ὀλῶ, ὠλόμην, ὀλοῦμαι, ὠλα & ὠλωλα.
Ὀλλυμι,		

Ὀμνύω,	}	ὀμόω, ὀμόσω, ὠμοσα, ὠμοσάμην, ὠμοκα & ὀμώμοκα, μαι, 2 F. M. ὀμοῦμαι.
Ὀμνυμι,		

Ὀμόργνυμι,	ὀμόργω,	ὀμόρεξω, ὠμορξάμην.
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Ὀνημι,	}	ὀνέω, ὀνή-σω, σομαι, ὠνησα, ὠνησάμην & ὠνάμην, ὠνημαι, ὠνάθην, 2 Aor. ὠνάμην.
Ὀνίημι,		

Ὀρνύω,	}	ὀρεω, ὀρσω, ὠρσα, ὠρμαι, ὀρωρα & ὠρορα, ὠρό- μην.
Ὀρνυμι,		

Ὀσφραίνομαι,	ὀσφρέω,	ὀσφρήσομαι, ὠσφρόμην.
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Ὀφείλω,	}	ὀφειλέω, ὀφειλήσω, ὠφείληκα, ὠφειλον & ὠφελον. ὀφλήω, ὀφλήσω, ὠφληκα.
Ὀφλω,		

Ὀφλισκάνω,

Π.

Πάσχω,	{	πήθω,	πείσομαι, Bæot. for πήσομαι, ἔπησα, ἔπαθον, πέπηθα.
		παθέω,	παθήσω, ἐπάθησα, πεπάθηκα.
		πένθω,	Perf. M. πέπονθα, πέποσ-θα & χα.
Περνάω,	{	περάω,	Syn. πράω, πράσω, πέπρα-κα, μαι, πεπράσομαι, ἐπράθην, πξαθήσομαι.
Πέρνημι,			
Πιπράσκω,			
Πρίαμαι,			
Πέσσω,		πέπτω,	πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην.
Πεταννύω,	{	πετάζω,	πετάσω, ἐπέτασα, πεπέτακα & πέπτακα, πεπέτασμαι, πέπτασμαι & πέπταμαι, ἐπετάσθην.
Πετάννυμι,			
Πηγνύω,	{	πήγω,	πήξω, ἔπηξα, ἐπηξάμην, πέπη-χα, γμαι, ἰπήχθην, ἐπάγην, παγήσομαι, πέπηγα.
Πήγνυμι,			
Πίγω,	{	πώω,	πώσω, πέπω-κα, μαι & πέπομαι, ἐπόθην.
Πῶμι,		πίω,	Pres. M. πίομαι, πísoμαι, ἔπιον, 2 F. M. πιούμαι.
		πῖμι,	Imper. πῖθι.
Πιπίσκω,		πίω,	πίσω, ἔπισα.
Πίπλημι,	{	πλάω,	πλήσω, ἔπλησα, ἐπλησάμην, πέπλησμαι, ἐπλήσθην, πέπληθα.
Πίμπλημι,			
Πιμπλάνω,		πλήμι,	Imp. Pas. ἐπλήμην.
	{	πτώω,	πέπτωκα.
Πίπτω,		πέτω,	ἔπεσα, ἐπεςάμην.
		πεσέω,	ἔπεσον, 2 F. M. πεσοῦμαι.
Πτάρνυμαι,		πταίρω,	ἔπταρον.
Πυθάνομαι,		πεύθω,	πεύσομαι, πέπυσμαι, ἐπυθόμην, πυθοῦμαι.

Ρ.

Ῥέζω,	{	ῥεγω,	Att. ῥεδω, ῥεζω, ῥεγμαί, εἰεγμαί, & ῥεγμαί, Perf. M. ῥοργα.
ῤέζω,			
ῤῥεζα,			
Ῥέω,		ῥυέω,	ῥυήσω, ῥυήσομαι, ῥῥύηκα, ῥῥύην.
Ῥηγνύω,	{	ῥήσσω,	ῥήξω, ῥῥήξα, ῥῥήξάμην, ῥῥήγα & ῥῥω-γα, ῥῥάγην, ῥαγήσομαι.
Ῥήγνυμι,			
Ῥωννύω,	{	ρόω,	ῥώσω, ῥῥώ-σα, κα, μαι & σμαι, ῥῥώσ-θην, ῥῥώσο, farewell.
Ῥώννυμι,			

Σ.

Σβεννύω,	}	σβέω,	σβέσω, ἔσβεισα, ἔσβεκα & ἔσθηκα, ἔσβ- εσμαι, ἐσβέσθην, σβεσθήσομαι.
Σβέννυμι,		σβῆμι,	ἔσβην.
Σκεδαννύω,	}	σκεδάω,	σκεδάσω, ἐσκέδα-σα, σμαι, ἐσκεθάσθην.
Σκεδάννυμι,			
Σκέλλω,	}	σκλάω,	σκλησομαι, 1 A. ἔσκηλα, ἔσκληκα.
		σκληῖμι,	Pr. Inf. σκληῖναι.

Verbs in σκω, derivatives, from Primitives in αω, εω, οω, and υω, form their tenses from their primitives, as εὔρισκω, εὔρεω, εὔρήσω, &c.

Some of these, like Verbs in μι, prefix the Reduplication, as γιγνώσκω from γνῶσω. Some change the vowel of the penultima, as ἤβω, ἤβησω, ἠβάσσω.

Σπένδω,	σπείω,	σπεί-σω, σομαι, ἔσπεισα, ἐσπείσάμην, ἔσπειςμαι, ἐσπείσθην.
Στορεννύω,	} στορέω,	στορέσω, σιτοῶ, ἐστόρεσα, ἐστορεσάμην, ἐστρέψθην.
Στορέννυμι,		
Στρέωννύω,	} στρέω,	στρώσω, ἔστρωσα, ἐστρώσάμην, ἔστρωμαι.
Στρώννυμι,		
Σχέθω,	σχέω.	

Τ.

Ταλάω,	}	τλάω,	τλήσομαι, τέτληκα.
Τέτλημι,		τλήμι,	ἔτλην.
Τανύω,		τάγω,	ἔταγον, τέταγα.
Τέμνω,	}	τεμέω,	τεμήσω.
τεμῶ,		τμήγω,	τμήξω, ἔτμηξα.
τετέμνηκα, & τέτμηκα,			ἔτμαγον, ἐτμάγην, τμαγήσομαι.

Τέμνω and τάμνω are both found; the former derived from τέμω, the latter from τάμω. Hence the 2d Aorist is either ἔτεμον or ἔταμον.

Τίκτω,	τέκω,	τέ-ξω, ξομαι, ἐτέχθην, ἔτεκον, ἐτεκόμην, τέτοκα.
Τιτράω,	} τράω,	τρήσω, ἔτρησα, τέτρη-κα, μαι, ἐτρήθην.
Τίτρημι,		τιτράινω, 1 A. ἐτίτρηνα.

Τιτρώσχω,	τρώω,	τρώ-σω, σομαι, ἔτρωσα, τέτρωμαι, ἔτρω- θην, τρωθήσομαι.
Τρέχω,	{ δραμέω, δρέμω,	δεδράμη-κα, μαι.
Δρέζω,		ἔδραμον, 2 F. M. δραμοῦμαι, δέδρομα.
Τρώγω, ἔτραγον,	{ φαίγω, τεύχω,	φαίγομαι, 2 F. M. φαγοῦμαι, ἔφαγον.
Τυγχάνω,		τυχήσω, ἐτύχησα, τετύχηκα. τεύξομαι, τέτευχα, τέτυγμαι, τετόξομαι, ἐτύχθην, ἔτυχον.

Υ.

ὑπισχνέομαι, ὑποσχέω, ὑποσχήσομαι, ὑπέσχημαι, ὑπέσχ-έθην,
όμην.

Verbs in υθω, derivatives, as φθινύθω, from φθίω.

Verbs in υω, polysyllables, as σθένυνω.

Φ.

Φάσχω,	{ φάω, φημί,	φήσω, ἔφησα. ἔφην, ἐφάμην.
Ωθέω, ἔωθουν, ώθήσω,		ώθω, ὤσω, ὤσα, ὤσμαι, ὤσθην.
Φέρω,	{ οἶω, ἐνέγκω,	οἶσω, οἶσομαι, οἶσθην, οἰσθήσομαι. 1 A. ἤνεγκα, ἤνεγκάμην, ἠνέχθην, ἤνεγ- κον, ἠνεγκόμην.
		ἐνέκω, 1 A. ἤνεικα, ἤνεικάμην, ἐνῆνεγμαι, ἠνέχ- θην.
	{ ἐνέχω, φορέω,	Per. M. ἐνῆνοχα. Φορήσω, ἐφόρησα, πεφόρημαι, Syn. φρέω, φρήσω, &c.
		Φεῖμι, Imper A. 2 φρές.
Φθάνω,	{ φθάω, φθῆμι,	φθάσω, φθήσομαι, ἔφθα-σα, κα. ἔφθην.
Φθίνω,		φθίω, φθί-σω, σομαι, ἔφθι-κα, μαι.
Θύω, Φύσω, πέφυκα,	{ φύμι,	ἔφυν.

X.

Χαίρω,	}	χαρέω,	χαρήσω, χαρήσομαι, ἔχαρην.
χαρῶ,		χαιρέω,	χαιρήσω, ἔχαιρῃσα, κεχάρη-κα, μαι,
κέχαρκα,			κεχαρήσομαι.
Χανδάνω,	}	χάζω,	ἔχαδον, κέχανδα.
		χείω,	χείσομαι.
Χάσκω,	}	χαίνω,	χανῶ, χανοῦμαι, ἔχανον, κέχανα &
Χασκάζω,			κέχηνα.
Χρωννύω,	}	χρόω,	χρώσω, κέχρω-μαι & σμαι.
Χρώννυμι,			
Χυννύω,	}	χόω,	χώσω, ἔχωσα, κέχωσμαι, ἔχώσθην,
Χώννυμι,			χωσθήσομαι.

Ω.

ᾠθέω,	}	ᾠθω,	ᾠσω, ᾠσα, ᾠσμαι, ᾠσθην.
ἰώθουν,			
ᾠθήσω,			

APPENDIX. No. IV.

ACCENTS.

The *Acute* is used on the last syllable, the penultima, or the antepenultima.

The *Grave* is used on the last syllable only. But when that syllable is the last of a sentence, or is followed by an enclitic, the *Acute* is used.

The *Circumflex* is used on the last or the penultima; and is said to raise and depress the tone on the same syllable, which must be long, and therefore consist of two short.

The *Acute* and the *Grave* are put on long and short syllables; the *Circumflex* on syllables long by nature, which contain a long vowel or a diphthong, and never on the penultima, unless the last syllable is short.

No word has more than one Accent, unless an Enclitic follows. These *incline* and throw their Accent on the preceding word, with which they are joined and blended; as ἄνθρωπός ἐστι, σῶμά ἐστι.

Ten words are without Accents, and called *Atonics*: viz. ὁ, ἡ, οἱ, αἱ, εἰς, ἐν, ἐξ, (or ἐκ), οὐ, (οὐκ or οὐχ), ὡς.

RULES.

Monosyllables, if not contracted, are acuted, as ὅς, χεῖρ.

Monosyllables of the Third Declension accent the last syllables of the Genitives and Datives, but the penultima of other cases, as, S. χεῖρ, χεῖρὸς, χεῖρὶ, χεῖρα. D. χεῖρε, χεῖροιν. P. χεῖρες, χεῖρων, χερσὶ, χεῖρας.

Dissyllables, if the first is long and the last short, circumflex the former, as *μοῦσα* : in other cases, they acute the former, as *μούσης*.

Polysyllables, if the last syllable is short, acute the antepenultima, as *ἄνθρωπος* ; if long, the penultima, as *ἀνθρώπου*.

Exceptions with the last syllable short :

1. Participles Perfect Passive, as *τετυμμένος*.
2. Verbals in *εος* and *εον*, as *γραπτέος*, *γραπτέον*.
3. The increasing Cases of Oxytons, as *λαμπάς*, *λαμπάδος*.
4. Many derivatives, as *παιδίον*.
5. Compounds of *βάλλω*, *πολέω*, *χέω*, if not with a Preposition, as *ἐκκηβόλος*.
6. Compounds of *τίκτω*, *κτείνω*, *τρέφω*, with a Noun, if they have an *Active* signification, as, *πρωτοτόκος*, *she who produces her first child*; *ξίφοκτόνος*, *he who kills with a sword*; *λαοτρόφος*, *he who feeds the people*. If they have a *Passive* signification, they follow the general rule, as *πρωτότοκος*, *the first-born child*; *ξιφόκτονος*, *he who is killed with a sword*; *λαότροφος*, *he who is fed by the people*.
7. Compounds of Perfects Middle with Nouns and Adjectives, as *ἄστρολόγος*, *ὀικονόμος*.
8. Many other Compounds retain the Accent, which they had in their simple state, as *οὐρανόθεν*, *κατεῖχον*. So Prepositions, preserving their final vowel in composition, as *ἀπόδος*, *ἐπίσχες*.

Exceptions with the last Syllable long.

The Attic mode of keeping the Accent on the antepenultima in *Μενέλεως* for *Μενέλαος* ; or the Ionic Genitive, as *Πηληϊάδεω* ; or the Compounds of *γέλως*, can scarcely be called exceptions, as the two last syllables were in pronunciation contracted into one.

αι and *οι* final are considered as short in Accentuation, as *μοῦσαι*, *ἄνθρωποι*. Except Optatives, as *φιλήσαι*, *τετύφοι* ; Infinitives of the Perfect in all Voices, of the Second

Aorist Middle, and of the Present of Verbs in μι, as τετυφέ-
ναι, τετύφθαι, τετυπέναι; τυπέσθαι; ιστάναι.

The Genitive Plural of the First Declension circumflexes the last syllable, as μουσῶν; except Adjectives of the first Declension, whose Masculine is of the second, as ἅγιος, ἁγίων, ἁγία, ἁγίων: with ἐτησίων, χλούων, and χρίστων.

Oxytons of the First and Second Declension circumflex the Genitives and Datives, as, S. τιμή, τιμῆς, τιμῇ, τιμήν, τιμή. D. τιμὰ, τιμαῖν. P. τιμαί, τιμῶν, τιμαῖς, τιμάς, τιμαί.

Vocatives Singular in ευ and οι are circumflexed, as βασι-
λεῦ, αἰδοῖ.

Pronouns are Oxytons, except οὗτος, ἐκεῖνος, δεῖνα, and those in τερος, as ἡμέτερος.

The Imperatives ἐλθε, εἰπὲ, εὗρε, ἰδὲ and λαβε, are accented on the last, to be distinguished from the Second Aorist Indicative.

The Prepositions placed after their case throw back their Accent, as θεοῦ ἅπο. Except ἀνὰ and διὰ, to distinguish them from ἄνα, the Vocative of ἄναξ; and from Δία, the Accusative of Δεῦς or Δίς.

Oxytons undeclined lose their Accents when the final vowel suffers elision, as, παρ' ἐμοῦ. Those that are declined throw an Acute on the penultima, as, πόλλ' ἐπι.

Contractions are circumflexed, if the former syllable to be contracted is acuted, as νόος, νοῦς; otherwise they retain the acute, as φίλεε, φίλει.

ENCLITICS.

Pronouns, μου, μευ, μοι, με; σου, σεο, σευ, σοι, τοι, σε; οὐ, οί, ἐ, μιν, σφε, σφιν; σφωε, σφισι, σφεας; τις, τι, indefinite, in all cases and dialects, as, του, τευ, τω.

Verbs, εἰμι and φημι in the Present Indicative, except the Second Person Singular.

Adverbs, πη, που, πω, πως, ποθεν, ποτε, except when used interrogatively.

Conjunctions, γε, τε, κε, κεν, θη, νυ, νυν, περ, ῥα, τοι, and δε after Accusatives of motion, as οἰκόνδε.

Enclitics throw their Accent on the last syllable of the preceding word, if that word is accented on the antepenultima, or circumflexed on the penultima, as, ἤκουσά τινος, ἦλθέ μοι.

Enclitics lose their Accents after words circumflexed on the last syllable, as ἀγαπήσ με; and after Oxytons, which then resume the Acute Accent, as ἀνὴρ τις.

They preserve their Accent in the beginning of a clause, and when they are emphatical, or followed by another Enclitic.

Enclitic Monosyllables lose their Accent after a word acuted on the penultima, as λόγος μου; but Dissyllables retain it, as λόγος ἐστὶ; else the Accent would be on the præ-antepenultima.

The Pronouns preserve their Accent after Prepositions, and after ἔνεκα or ἦ, as διὰ σὲ.

Ἔστι accents its first syllable, if it begins a sentence, is emphatical, or follows ἀλλ', εἰ, καὶ, οὐκ, ὥς, or τοῦτ, as οὐκ ἐστὶ.

APPENDIX. No. V.

PROSODY.

POSITION.

In Epic Poetry, a syllable, in which a short or doubtful Vowel precedes two consonants or a double letter, is long in every situation, as δεινὴ δ' ἔκλαγγ' ἤ. Hom.

In *Pastoral*, *Elegiac*, and *Epigrammatic* verse the syllable is more frequently short.

In *Dramatic* Poetry, a short vowel before a *soft* or *aspirate* Mute followed by a Liquid, and before a *middle* Mute followed by ρ, remains short. In Tragedy the syllable, if not final, is often long. A short vowel before a *middle* Mute followed by λ, μ, or ν, lengthens the syllable in all Dramatic Poetry. The short syllable prevails, in proportion as the style approaches to that of conversation.

A short Vowel is sometimes made long before a single consonant, particularly before a liquid, as παρὰ ῥηγμῖνι, Hom.

A short Syllable is often made long when the next word begins with a digammated vowel, as ὄς οἱ, for Φοί, Hom.

When three short Syllables come together, it is necessary, for the sake of the measure in Heroic verse, that one should be made long, as Περὶ αἰμίδης.

ONE VOWEL BEFORE ANOTHER.

A Vowel before another does not suffer elision, as in Latin, at the end of a word, unless an Apostrophe is substituted.

A long Vowel, or a Diphthong, is generally shortened at the end, and sometimes at the beginning, of a word, before a vowel, as οἶκῳ ἐν, Hom. ποιεῖ, Soph.

CONTRACTION.

A *contracted Syllable* is often long, as ἱερὸς, ἱερὸς.

Two successive Vowels, forming two syllables, even in different words, frequently coalesce in poetry; thus θεὸς becomes a monosyllable, and in ἡ λάθεται, ἡ οὐκ ἐνόησεν. Hom. ἡ οὐκ are pronounced as one syllable.

COMPOSITION AND DERIVATION.

Words compounded and derived follow the quantity of their primitives, as ἄτιμος from τιμή, φῦγῇ from ἐφύγον.

A, privative, is short, as ἄτιμος; but long in ἀθάνατος.

Ἀρι, ἐρι, βρι, δυς, ζα, are short, as ζᾷθεος.

Penultima of Nouns and Adjectives increasing in the Genitive.

A is short, as σώματος. Except in

Nouns in αν, ᾶνος, as τιτάν, τιτᾶνος.

The Doric Genitive, as Ἀτρεΐδᾶο, μουσαῶων for μουσαῶων.

Κέρας, κέρατος; κραῖς, κρατος; ψαῖς, ψαῖδος; θῶρας, θῶρακος; θῶρακος; ἱέραξ, ἱέρακος; κόρδαξ, κόρδακος; νέας, νέακος; ῥάξ, ῥάγος; σύεφαξ, σύεφακος; Φαίαξ, Φαίακος; Φένας, Φένακος, are long.

I is short, as ἔρις, ἔριδος. Except in

Words of two terminations, as δελφίν, δελφίς, δελφίνος.

Monosyllables, as θίς, θινός; but Δίς, Διδός; θρίξ, τρέχος, στιξ, στιχός; τίς, τινός, are short.

Nouns make ιθος, as ὄρνις, ὄρνιθος; and those making ιδος, if their penultima is long, as κνημίς, κνημίδος.

Nouns in ιξ, ιγος or ικος, as μάστιξ, μάστιγος; Φοίνιξ, Φοίνικος.

Monosyllables in ιψ, ιπος, as θρίψ, θριπός.

Υ is short, as πῦρ, πῦρός. Except in

Words of two terminations, as φόρυκιν and φόρυκος, with κήρυξ, κήρυκος.

Γούψ, γρυπός; γούψ, γυπός; βέβρυξ, βέβρυκος, are common.

Penultima of the Tenses of Verbs.

The quantity of all Tenses generally remains the same as in the Tense from which they are formed ; as from κρῖνω are formed ἔκρῖνον, κρῖνομαι, ἐκρῖνόμην; from κρῖνω̃ are formed κέκρῖκα, κέκρῖμαι, ἐκρῖθην.

The *Perfect* follows the quantity of the First Future, as κτίζω, κτίσω, ἔκτικα, φύω, φύσω, πέφυκα.

If the First Future is long by position only, the penultima of the Perfect is short, as γράψω, γέγραφα.

In the Attic reduplication the Penultima is short, as ἐρύττω, ὠρυχα, ὀρώρῃχα.

The *Perfect Middle* follows the quantity of the Second Aorist, as ἔτυπον, τέτυπα; except βέβηθα, ἔρριγα, κέκεχα, κέκρηγα, μέμυκα, πέπραγα, πέφρηκα, τέτρηγα, &c.

The doubtful vowels before σι are long, as τετύφᾱσι.

In the *First Aorist Participle*, ασα is long.

In the *Imperative* of Verbs in μι, υ is short in polysyllables, as κέκλυθι, but long in dissyllables, as κλῦθι.

In the *First Future* α, ι, and υ, followed by σω, are short, as θανμάζω, θανμάσω; νομιζω, νομίσω; κλύζω, κλῦσω.

But ασω is long from Verbs in αω preceded by a Vowel, or in ραω, as θεᾶω, θεᾶσω; δρᾶω, δρᾶσω. Ισω and υσω are long from Verbs in ω pure, as τίω, τίτω; ἰσχύω, ἰσχῦσω.

QUANTITY OF THE LAST SYLLABLE.

A Vowel at the End of a Word.

A, I, Y final are short. Except

A long.

Nouns in δα, θα, ρα, εα, ια, and polysyllables in αια, as κεραία; with εὐλάκα, λάθρα and πέρα.

Duals of the First Declension, as μούσα.

Adjectives in α pure and ρα from masculines in ας, as δικάια, ἡμετέρα.

Nouns in εα from ευω, as δουλεία from δουλεύω.

Oxytons of the First Declension, as χαρά.

Accusatives in α from Nouns in ες, generally in the Attic Dialect.

Vocatives from Proper Names in *ας*, as Πάλλα.

The Doric *α*, as ἄ παγα for ἡ πηγῇ.

I long.

The names of letters, as ξῖ; with χρῖ.

The Paragoge in Pronouns and Adverbs, as οὔτοσι, νυνί : except the Dative Plural, as σοῖσι.

The Attic *ι* for *α*, *ε*, or *ο*, as ταυτὶ for ταῦτα, ὅδι for ὅδε, τουτὶ for τοῦτο.

Υ long.

The Imperfect and Second Aorist of Verbs in *υμι*, as ἔφου.

The names of letters, as μῦ; with γρύ: ῥ is common.

AN, IN, RN final are short. Except

AN long: Words circumflexed, as πᾶν.

Oxytons Masculine, as Τιτάν.

These Adverbs, ἄγαν, εὖαν, λίαν, πέραν.

The Accusative of the First Declension, whose Nominative is long, as Φιλίαν.

IN long: Words of two terminations, as δελφῖν and δελφίς. Ἡμῖν and ὑμῖν, when circumflexed; τῖν, Dor. for σοὶ; κόνιν. Πρὶν is sometimes long in Homer. Nouns in *ιν*, *ινος*, as ῥηγμῖν.

RN long: Words of two terminations, as Φόρκευν and Φόρκυς. Accusatives from *υς* long, as ὄφρῦν; with *νῦν*. The Imperfect and Second Aorist of Verbs in *υμι*, as εἰδείκνυν, ἔφουν.

AP, RP final are short. Except

As long: Γὰρ and αὐτὰρ are sometimes long in Homer.

RP long: Πῦρ.

ΑΣ, ΙΣ, ΥΣ final are short. Except

As long: Nominatives of Participles, as τύψας.

All Cases of the First Declension, as ταμίας, μούσας.

Plural Accusatives in *ας* from the long *α* in the
Accusative Singular of Nouns in *ευς*.

Nouns in *ας*, *αντος*, as *Αἶας*; with *τάλας*.

Ις long: Words of two terminations, as *δελφίς* and *δελφίν*.
Nouns in *ις* increasing long, as *κίς*, *κίός*.

Υς long: Words in two terminations, as *φόρυς* and *φόρυς*.
Monosyllables, as *μῦς*, with *κῶμυς*.

Oxytons making the Genitive in *ος* pure, as *πληθύς*:
ἰχθύς is common.

In Verbs in *υμι*, as *ἰδείνυς*, &c.

APPENDIX. No. VI.

POETRY.

1. FEET.

Each of the following Divisions consists of feet equal in time, as one long is equivalent to two short syllables. The first two contain the simple, the last three the compounded feet.

I.	II.
Iamb,	Spondee,
Trochee,	Dactyl,
Tribrach,	Anapest,

III.

Choriamb,	- - - -
Antispastus,	- - - -
Ionic a majore,	- - - -
Ionic a minore,	- - - -

IV.

Pæon I,	- - - -
Pæon II,	- - - -
Pæon III,	- - - -
Pæon IV,	- - - -

V.

Epitrite I,	- - - -
Epitrite II,	- - - -
Epitrite III,	- - - -
Epitrite IV,	- - - -

2. METRES.

A Metre, or Syzygy, consists properly of two feet, because in beating time the foot was raised once in two feet. But by Metre is generally understood a Verse, or, except in Dactylic Metre, a system of Verses.

Of Metres there are nine species :

- | | | |
|----------------|--|--------------------|
| 1. Dactylic, | \| | 6. Antispastic, |
| 2. Iambic, | \| | 7. Ionic a majore, |
| 3. Trochaic, | \| | 8. Ionic a minore. |
| 4. Anapestic, | \| | 9. Pæonic. |
| 5. Choriambic, | \| |  |

These Metres take their names from the feet, of which they are principally composed. With the Dactylic measure, consisting of Dactyls and Spondees, the learner is supposed to be acquainted.

IAMBICS.

Of *Iambics* there are three kinds : *Dimeters*, consisting of two measures, or four feet ; *Trimeters*, of three measures, or six feet ; and *Tetrameters*, of four measures, or eight feet.

The following is a synopsis of the feet strictly allowed in every place of a Trimeter.

1st Metre		2d Metre		3d Metre	
1	2	3	4	5	6
— —	— —	— —	— —	— —	— —
— — —	— — —	— — —	— — —	— — —	— — —
— —		— —		— —	
— — —		— — —			
— — —					

Every foot, except the *last*, admits an Anapest of Proper Names.

TROCHAICS.

Of Trochaics there are two kinds, *Dimeters* and *Tetrameters*.

Synopsis of a Tetrameter Catalectic :

1st Metre		2d Metre		3d Metre		4th Metre	
1	2	3	4	5	6	7	8
- ~	- ~	- ~	- ~	- ~	- ~	- ~	-
~ ~	~ ~	~ ~	~ ~	~ ~	~ ~	~ ~	
	- -		- -		- -		
	~ ~ -		~ ~ -		~ ~ -		
	~		- - -		- - -		

Every foot, except the *fourth* and *seventh*, admits a Dactyl of Proper Names.

In Tragic Trochaic Tetrameters, an Anapest is admitted only in Proper Names.

A Pause takes place at the end of the *fourth foot*, or *second metre*, which properly ends with a word.

The Trochaic Tetrameter is easily reducible to the Iambic measure, if a Cretic, or its equivalent, is removed from the beginning of it.

ANAPESTICS

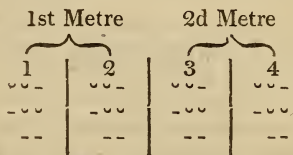
admit Anapests, Dactyls, and Spondees, and are commonly *Dimeters* of four, and sometimes *Monometers* of two feet. Of the former the most strict is the Dimeter Catalectic, called a *Paræmiac*, which closes the system.

Anapestics may contain an indefinite series of Metres. Any number of these constitutes a system, which may be considered as extended without any distinction of verses, or, in other words, may be scanned as one verse. It has, generally, for the sake of convenience, been divided into regular Dimeters, which of course can admit no licence in the final syllable, and which must always be followed by a

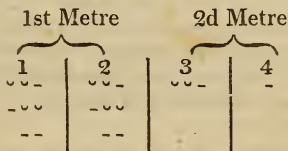
Parœmiac. But as in this mode of division it must often happen that a single Metre remains before the final Parœmiac, that Metre is placed in a separate verse, and is termed a *base*, or *supplement*.

The only restraint in Anapestics is, that an Anapest must not follow a Dactyl, to prevent the concurrence of too many short syllables; that each Metre must end with a word; and that the third foot of the Parœmiac must be an Anapest.

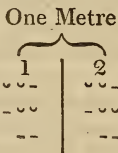
Anapestic Dimeter Acatalectic.



A Parœmiac, or Dimeter Catalectic.



Anapestic Base, or Monometer Acatalectic.



APPENDIX, No. VII.

DIALECTS.

The Pelasgi, a wandering people, are said to have been the first inhabitants of Greece. Their language was improved by Cadmus, who increased the number of letters and introduced the Phœnician characters. When the descendants of Hellen, spreading their incursions from Thessaly, had made themselves masters of the country, their language, which differed from the Pelasgic chiefly in its inflections, became the common language of Greece, under the name of Hellenic.

It is probable that the only difference, which existed at first, was between the inhabitants of the sea-coast and those of the inland part of the country.

The former, inhabiting Attica and Hellas or Achaia, then called Ionia, spoke what is called the Old Attic and the Ionic, originally the same language.

The people of the interior parts of Greece used a rough and broad language, known by the name of the Old Doric; and the Æolians, a branch of the original people, who settled in Bœotia and Peloponnesus, spoke a Dialect very similar to the Doric.

By the progress of civilization, these Dialects were softened and improved. The Doric was mellowed into the beautiful language used by Theocritus. The Ionians made incursions into Asia Minor; settled on a part of the coast which received from them the name of Ionia; and by an intercourse with their Asiatic neighbours, their language as-

sumed the sweetness and grandeur which we admire in Herodotus.

The Attic, having passed, like the other Dialects, through many gradations, one of which was marked by the name of the *Middle*, was refined into what was called the *New Attic*, and became so polished and elegant, that it was adopted by men of letters and eloquence in every part of Greece.

Thus the *Attic*, *Ionic*, *Doric*, and *Æolic*, are the four principal Dialects of ancient Greece; but the separate interests and pursuits of different independent States produced a greater variety.

The difference was not confined to letters and syllables: if extended to words. Thus, according to Aristotle, a *village* in the Doric Dialect was *κῶμη*, in the Attic, *δῆμος*. To *do* or *act* in the former was *δρᾶν*, in the latter, *πράττειν*.

Writers in the *Old Attic*, THUCYDIDES, the TRAGIC POETS. *Middle Attic*, ARISTOPHANES, LYSIAS, PLATO. *New Attic*, ÆSCHINES, DEMOSTHENES, ISOCRATES, MENANDER, XENOPHON.

Old Doric, EPICARMUS, SOPHRON, and the writers of the original Songs to Bacchus, which were succeeded by the more polished Choruses in Tragedy. *New Doric*, BION, CALLIMACHUS, MOSCHUS, PINDAR, THEOCRITUS.

Ionic, ANACREON, ARRIAN, HERODOTUS, HIPPOCRATES, PYTHAGORAS.

Æolic, ALCÆUS, SAPPHO.

These Dialects are distinguished from the *Common* language, the *κοινή διάλεκτος*, called also *Hellenism*, consisting of those words and inflections, which were common to every part of Greece.

Another important Dialect of the Greek was the Latin language. Some Arcadians, driven from their country by the incursions of the Hellenes, emigrated into Latium, where they introduced the original Pelasgic language and characters. Hence the similarity of the Latin and the *Æolic* dialects. New circumstances, and a mixture of the ancient Etruscan, produced that variety, which formed at length a distinct language, but never forsook the analogy of its original *Æolic* form.

GENERAL PROPERTIES OF THE DIALECTS.

THE ATTIC

abounds in contractions, as φιλῶ for φιλέω, ἦδεν for εἶδεν.

Its favourite letter is ω, which it uses for ο.

It changes long into short, and short into long syllables, as λεῶς for λαός.

In *Nouns*, it changes ο, οι, and ου of the Second Declension into ω; as N. V. λεῶς, G. λεῶ, D. λεῶ, A. λεῶν, &c.

It changes εις into ης, as ἱππῆς for ἱππεῖς.

It makes the Vocative like the Nominative, as ὦ φίλος, Soph.

In some Nouns it makes the Accusative in ω, instead of ων, ωα, or ωνα, as λαγῶ for λαγῶν.

It changes the Genitive εος into εως, as βασιλέως for βασιλέος.

In *Verbs*, it changes the Augment ε into η, in ἡβουλόμην.

It changes ει into η, as ἦδεν for εἶδεν.

It adds a syllable to the Temporal Augment, as ὀράω, εἴωρον for ὦραον.

It adds θα to the Second Person in σ, as ἦσθα for ἦς.

It changes λε and με of the Perfect into ει, as εἴληφα for λέληφα, εἴμαρμαι for μέμαρμαι.

It drops the Reduplication in Verbs beginning with two Consonants, as ἐβλάστηκα for βεβλάστηκα.

It repeats the two first letters of the Present before the Augment of Verbs beginning with α, ε, ο; as ὀλέω, ὠλεκα, ὀλώλεκα.

It forms the 1st Future and Perfect of Verbs in ω, as from εω; thus θέλω, θελήσω, τεθέληκα, as if from θελέω.

It drops σ in the 1st Future, as νομιῶ circumflexed for νομίσω.

It changes ε in the penultima of the Perfect Active into ο, as ἔστροφα from στρέφω.

It forms the Pluperfect in η, ης, η or ειη.

It changes εωσαν and ατωσαν in the 3d Person Plural Imperative into οντων and αντων, as τυπτόντων for τυπτέτωσαν.

τυψάντων for τυψάτωσαν; and σθωσαν into σθων, as τυπτέσθων for τυπτέσθωσαν.

It makes the Optative of Contracts in ην, as φιλοῖην for φιλοῖμι.

It changes μ before μαι in the Perfect Passive of the 4th Conjugation into σ, as πέφασμαι for πέφαμμαι.

THE IONIC

has a concourse of vowels, as σεληναίη for σελήνη.

Its favourite letter is η, which it uses for α and ε.

It puts soft for aspirate, and aspirate for soft, Mutes, as ἐνθαῦτα for ἐνταῦθα, κιθών for χιτών.

It prefixes and inserts ε, as ἔων for ὦν.

It inserts ι, as ρεία for ρέα; and adds instead of subscribing it, as ῥήιδιος for ῥάιδιος.

In *Nouns* of the First Declension, it changes the Genitive ου into εω, as ποιητέω for ποιητοῦ.

It changes the Dative Plural into ης and ησι, as δεινῆς κεφαλῆσι, Hes. for δειναῖς κεφαλαῖς.

In the Second it adds ι to the Dative Plural, as τοῖσι ἔργοις, Her. for τοῖς ἔργοις, neglecting ν before a vowel in prose.

In the Third it changes ε into η, as βασιλῆος for βασιλέος.

It changes the Accusative of Contracts in ω and ως into ουν, as αἰδούν for αἰδέα.

In *Verbs*, it removes the Augment, as βῆ for ἔβη.

It prefixes an unusual Reduplication, as κέκαμον for ἔκαμον.

It terminates the Imperfect and Aorists in σκον, as τύπτεσκον, τυψασκον, for ἔτυπτον, ἔτυψα.

It adds σι to the Third Person Subjunctive, as τύπτησι for τύπτῃ.

It changes ειν, εις, ει of the Pluperfect into εα, εας, εε, &c. as ἐτετύφεα, ας, &c.

It forms the Third Person Plural of the Passive in ᾶται and ᾶτο, as τυπτιάται for τύπτονται, ἐτιθέατο for ἐτίθεντο, ἔατο for ἦντο.

It resumes in the Perfect the Consonant of the Active, as τετύφαται for τετυμμένοι εἰσί.

It changes σ into the Consonant of the Second Aorist, as πεφράδαται for πεφρασμένοι εἰσί.

THE DORIC

has a broad pronunciation ; its favourite letter is α , which it uses for ϵ , η , \omicron , ω , and $\omicron\upsilon$.

It changes ζ into $\sigma\delta$, as $\omicron\sigma\delta\omega$ for $\omicron\zeta\omega$.

In *Nouns*, in the First Declension, it changes $\omicron\upsilon$ of the Genitive into α , as $\acute{\alpha}\iota\delta\alpha$ for $\acute{\alpha}\iota\delta\omicron\upsilon$.

In the Second Declension it changes $\omicron\upsilon$ of the Genitive into ω , as $\theta\epsilon\tilde{\omega}$ for $\theta\epsilon\omicron\tilde{\upsilon}$; and $\omicron\upsilon\varsigma$ of the Accusative Plural into $\omicron\varsigma$ and $\omega\varsigma$, as $\theta\epsilon\omicron\varsigma$ for $\theta\epsilon\omicron\upsilon\varsigma$.

In the Third Declension it changes $\epsilon\omicron\varsigma$ of the Genitive into $\epsilon\upsilon\varsigma$, as $\chi\epsilon\acute{\iota}\lambda\epsilon\upsilon\varsigma$ for $\chi\epsilon\acute{\iota}\lambda\epsilon\omicron\varsigma$.

In *Verbs*, it forms the 2d and 3d Person Singular of the Present in $\epsilon\varsigma$ and ϵ , as $\tau\acute{\upsilon}\pi\tau\epsilon\varsigma$, $\tau\acute{\upsilon}\pi\tau\epsilon$, for $\tau\acute{\upsilon}\pi\tau\epsilon\iota\varsigma$, $\tau\acute{\upsilon}\pi\tau\epsilon\iota$.

It changes $\omicron\mu\epsilon\nu$ of the 1st, and $\omicron\upsilon\varsigma\iota$ of the 3d Person Plural into $\omicron\mu\epsilon\varsigma$ and $\omicron\nu\tau\iota$, as $\lambda\acute{\epsilon}\gamma\omicron\mu\epsilon\varsigma$, $\lambda\acute{\epsilon}\gamma\omicron\nu\tau\iota$, for $\lambda\acute{\epsilon}\gamma\omicron\mu\epsilon\nu$, $\lambda\acute{\epsilon}\gamma\omicron\upsilon\varsigma\iota$.

It forms the Infinitive in $\mu\epsilon\nu$ and $\mu\epsilon\nu\alpha\iota$, as $\tau\upsilon\pi\tau\acute{\epsilon}\mu\epsilon\nu$ and $\tau\upsilon\pi\tau\acute{\epsilon}\mu\epsilon\nu\alpha\iota$ for $\tau\acute{\upsilon}\pi\tau\epsilon\iota\nu$.

It forms the Feminine of Participles in $\omicron\iota\sigma\alpha$, $\epsilon\upsilon\sigma\alpha$, and $\omega\sigma\alpha$, as $\tau\acute{\upsilon}\pi\tau\omicron\iota\sigma\alpha$, $\tau\acute{\upsilon}\pi\tau\epsilon\upsilon\sigma\alpha$ and $\tau\acute{\upsilon}\pi\tau\omega\sigma\alpha$ for $\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\alpha$.

It forms the First Aorist Participle in $\alpha\iota\varsigma$, $\alpha\iota\sigma\alpha$, $\alpha\iota\nu$, as $\tau\upsilon\psi\text{-}\alpha\iota\varsigma$, $\alpha\iota\sigma\alpha$, $\alpha\iota\nu$ for $\tau\upsilon\psi\text{-}\alpha\varsigma$, $\alpha\sigma\alpha$, $\alpha\nu$.

In the Passive it forms the 1st Person Dual in $\epsilon\sigma\theta\omicron\nu$, and Plural in $\epsilon\sigma\theta\alpha$, as $\tau\upsilon\pi\tau\acute{\omicron}\mu\text{-}\epsilon\sigma\theta\omicron\nu$, $\epsilon\sigma\theta\alpha$, for $\tau\upsilon\pi\tau\acute{\omicron}\mu\text{-}\epsilon\theta\omicron\nu$, $\epsilon\theta\alpha$.

It changes $\omicron\upsilon$ of the 2d Person into $\epsilon\upsilon$, as $\tau\acute{\upsilon}\pi\tau\epsilon\upsilon$ for $\tau\acute{\upsilon}\pi\tau\omicron\upsilon$.

In the Middle, it circumflexes the 1st Future, as $\tau\upsilon\psi\omicron\upsilon\text{-}\mu\alpha\iota$ for $\tau\acute{\upsilon}\psi\omicron\mu\alpha\iota$.

It forms the 1st Person Singular of the Future in $\epsilon\upsilon\mu\alpha\iota$, and the 3d Plural in $\epsilon\upsilon\nu\tau\alpha\iota$, as $\tau\upsilon\psi\epsilon\tilde{\upsilon}\mu\alpha\iota$, $\tau\upsilon\psi\epsilon\tilde{\upsilon}\nu\tau\alpha\iota$.

THE ÆOLIC

changes the Aspirate into the Soft breathing, as $\eta\acute{\mu}\acute{\epsilon}\rho\alpha$ for $\eta\acute{\mu}\acute{\epsilon}\rho\alpha$.

It draws back the Accent, as $\acute{\epsilon}\gamma\omega$ for $\acute{\epsilon}\gamma\omega$, $\phi\tilde{\eta}\mu\iota$ for $\phi\eta\mu\iota$, $\sigma\acute{\upsilon}\nu\omicron\iota\delta\alpha$ for $\sigma\upsilon\nu\omicron\iota\delta\alpha$, $\acute{\alpha}\gamma\alpha\theta\omicron\varsigma$ for $\acute{\alpha}\gamma\alpha\theta\omicron\varsigma$; and circumflexes acuted monosyllables, as $\text{Z}\epsilon\tilde{\upsilon}\varsigma$ for $\text{Z}\epsilon\acute{\upsilon}\varsigma$.

It puts $\theta\alpha$ for $\theta\epsilon\nu$, as $\omicron\pi\iota\sigma\theta\alpha$ for $\omicron\pi\iota\sigma\theta\epsilon\nu$.

It resolves Diphthongs, as $\pi\acute{\alpha}\acute{\iota}\varsigma$ for $\pi\alpha\acute{\iota}\varsigma$.

In *Nouns* of the 1st Declension it changes ου into αο, as αἶδαο for αἶδου.

It changes ων of the Genitive Plural into αων, and ας of the Accusative into αῖς, as μουσάων, μουσαις, for μουσῶν, μούσας.

In the 2d Declension it drops the ι subscript in the Dative, as κόσμω for κόσμῳ.

In the 3d Declension it changes the Accusative of Contracts in ω and ως into ων, as αἰδῶν for αἰδόα; and the Genitive ους into ως.

It forms the 3d Person Plural of the Imperfect and Aorists of the Indicative and Optative in σαν, as ἐτύπτοσαν for ἐτυπτον.

It changes the Infinitive in αν and ουν into αῖς and οῖς, as γέλαῖς for γέλαν, χρυσοῖς for χρυσοῦν.

It changes εἰν of the Infinitive into ην, as τύπτην for τύπτειν.

In the Passive it changes μεθα into μεθε and μεθεν, as τυπτόμεθε and τύπτομεθεν for τυπτόμεθα.

THE POETS

have several peculiarities of inflection.

They use all Dialects; but not indiscriminately, as will be seen in the perusal of the best models in each species of Poetry. In general, they adopt the most ancient forms, as remote from the common Dialect.

They lengthen short syllables, by doubling the Consonants, as ἔσσεται for ἔσεται; by changing a short vowel into a diphthong, as εἶν for ἐν; or by ν final, as ἐστὶν φίλον.

They add syllables, as φόως for φῶς, ὀράαν for ὀρεῖν.

They drop short vowels in pronunciation, to diminish the number of syllables, as ἔγεντο for ἐγένετο.

They drop syllables, as ἄλφι for ἄλφικον.

In *Nouns*, they form the Genitive and Dative in φι, as κεφαλῇφι from κεφαλῇ.

In the 2d Declension, they change the Genitive ου into οιο, as πολέμοιο κακοῖο, for πολέμου κακοῦ, Hom. and οιν in the Dual, into οῖν, as λόγοιιν for λόγον.

In the 3d Declension, they form the Dative Plural by adding ι or σι to the Nominative Plural, as παῖς, παῖδες, παῖδισι or παῖδισσι.

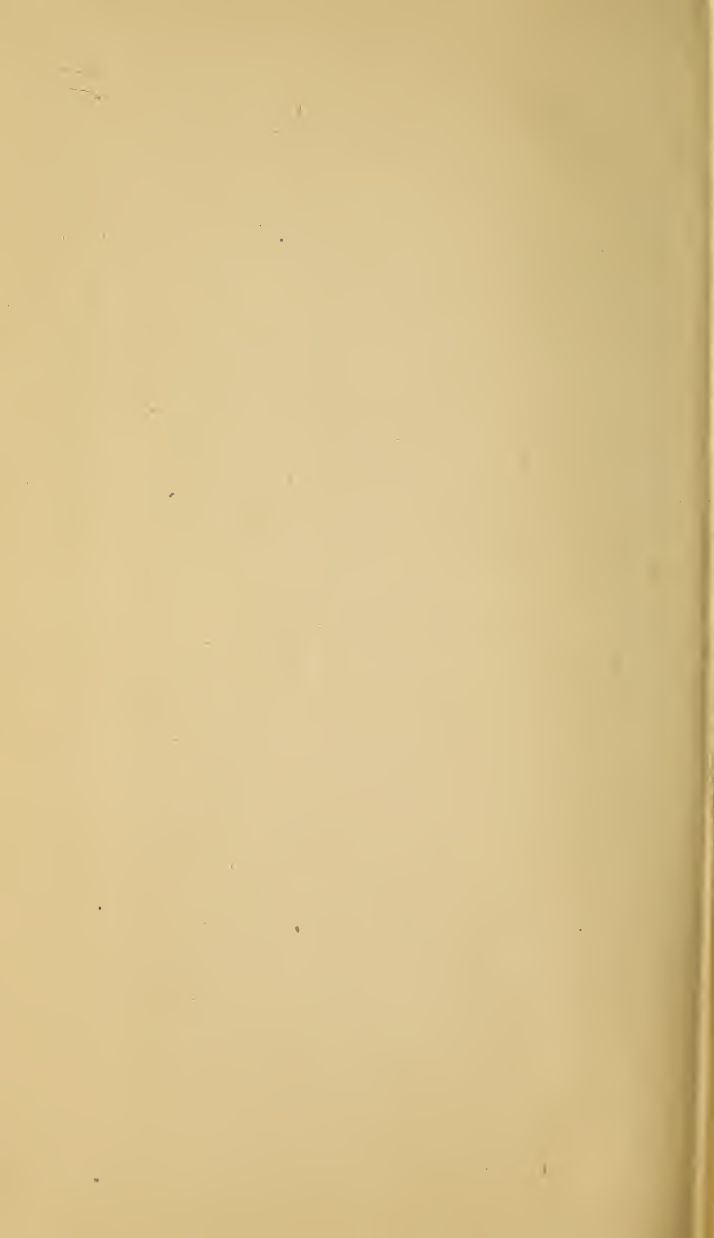
In Neuters, they change α into εσι or εστι, as βήματα, βε-
μάτεσι.

They form several Verbs, of a peculiar termination, in θω, σγω, σθω, σκω, σπω, σχω, ξω, ειω, ειγω, ηω, οιαω, ουω, and ωω, as βεβρώθω, ἴξω, &c. So οἶσω from οἶω, &c.

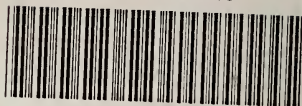
They have Particles peculiar to themselves, as ἄμαι, δῆθα, ἔκhti, ἦμος, μέσφα, νέρθε, ὄχα, κε, ῥα, &c.

END OF THE ANCIENT GREEK.





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